

SOUVENIR  
OF THE  
125th  
ANNIVERS-  
ARY  
OF THE  
GREENBRIER  
BAPTIST  
CHURCH

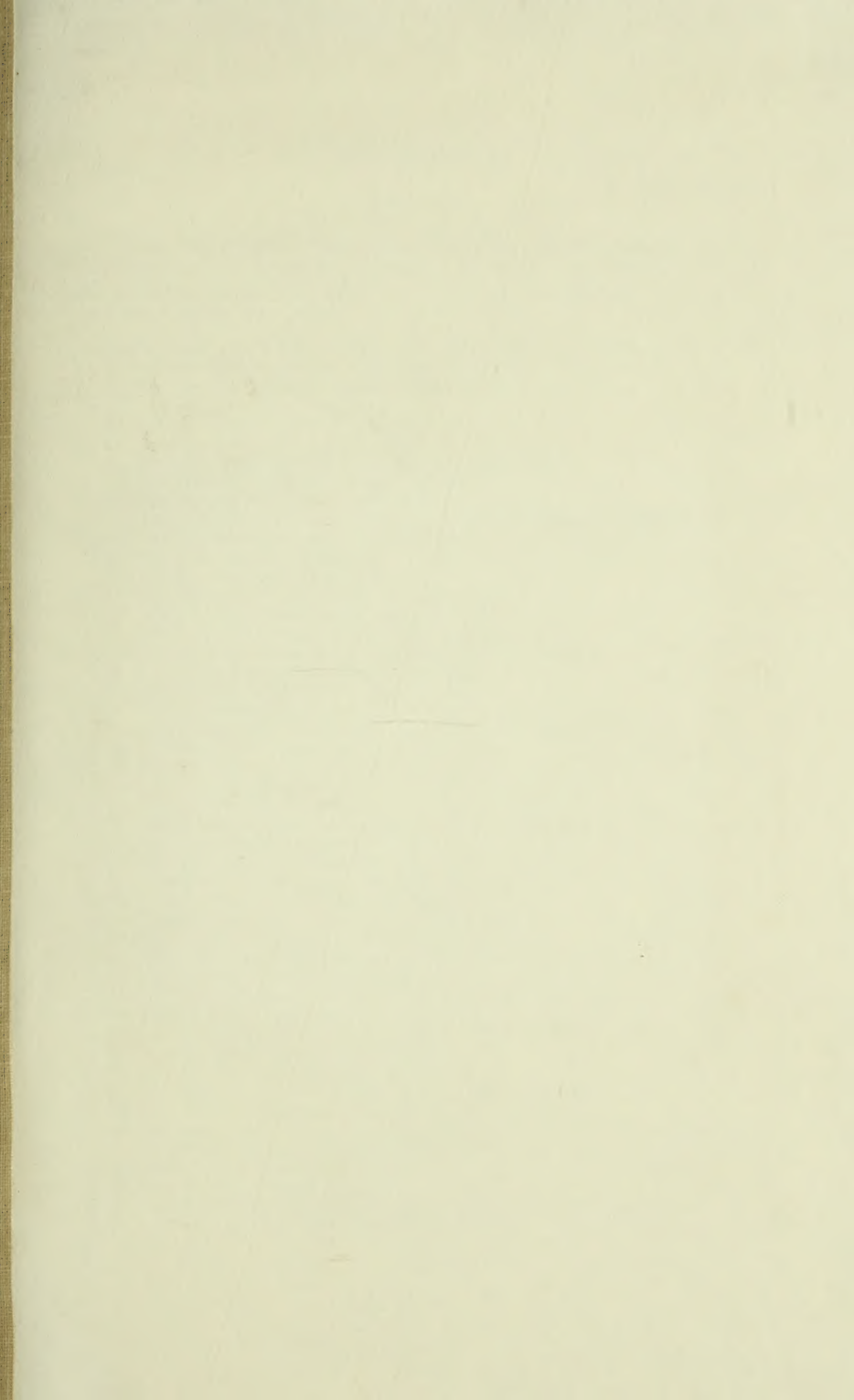
## Old Greenbrier Church

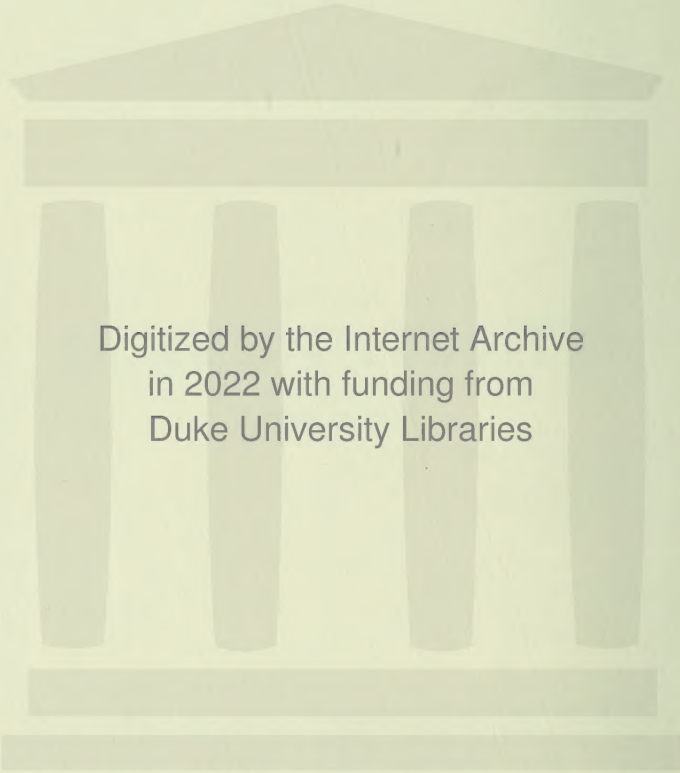
Div.Sch.  
BX  
6480  
.A43  
S688  
1906

DUKE UNIVERSITY

---

LIBRARY





Digitized by the Internet Archive  
in 2022 with funding from  
Duke University Libraries

# ERRATA

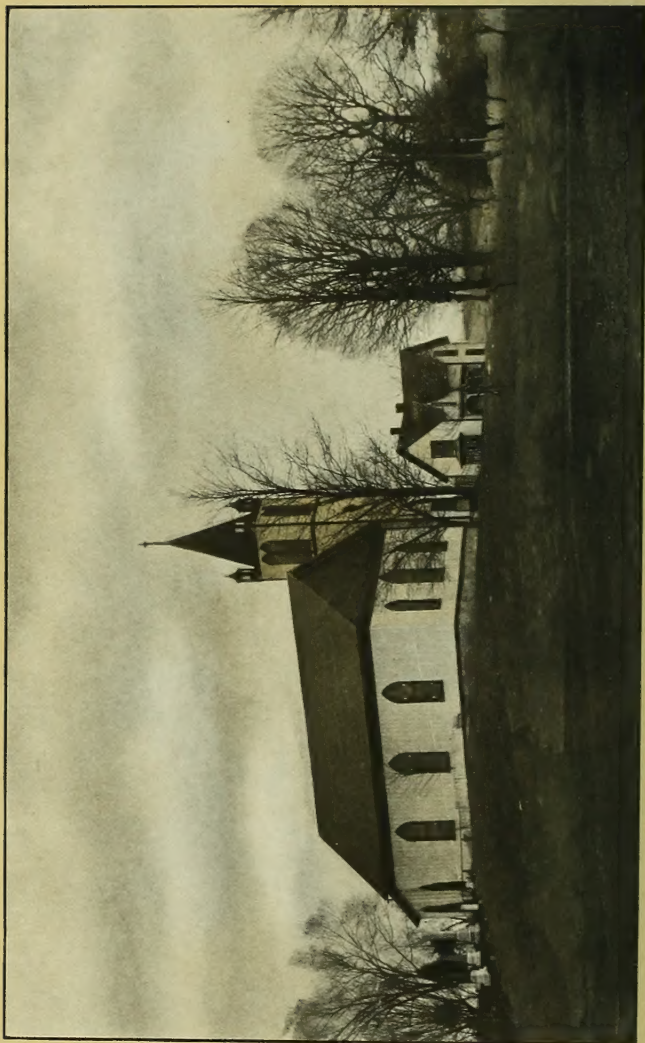
---

As a result of haste on the part of the printer and proof-reader, the following errors have crept into the book. We would suggest that each person make the corrections in the proper places in his own copy of the work, and then tear out this sheet.

- Page 10, line 4—for "Lewis Alderson," read *Lewis A. Alderson*.  
 p. 12, line 19—for "in 1816," read *Mar. 5, 1821*.  
 p. 12, line 23—for "West Virginia," read *Western Virginia*.  
 p. 12, line 35—for "his," read "*in*."  
 p. 14, line 29—insert a period after *Va*.  
 p. 19, line 2—for "ever," read *every*.  
 p. 19, line 29—insert comma after *he* and after *Kalloch*.  
 p. 19, line 39—for "Atchson," read *Atchison*.  
 p. 20, line 18—for "church," read *church*.  
 p. 23, line 27 and 30—substitute periods for interrogation points.  
 p. 25, line 3—for "one year," read *two years*.  
 p. 25, line 5—substitute *capital C* for *small c* in "christian."  
 p. 26, line 20—for "as," read *like*.  
 p. 27, line 20—substitute comma for semicolon.  
 p. 27, line 24—for "inseperable" read *inseparable*.  
 p. 30, line 9—place quotation marks after *them*.  
 p. 30, line 13—substitute *small s* for *capital S* in *summer*.  
 p. 31, line 3—insert comma after *Evangelist*.  
 p. 32, line 12—for "ambitious" read *ambitions*.  
 p. 32, line 31—substitute *capital C* for *small c* in "christian."  
 p. 34, line 38—substitute *capital C* for *small c*, in "christian."  
 p. 34, line 38—for "sompathy" read *sympathy*.  
 p. 35, line 23—for "T. C." read *C. T.*  
 p. 35, line 31—substitute *small f* for *capital F* in "fall."  
 p. 36, line 1—for "he," read *the*.  
 p. 37, line 3—substitute *small p* for *capital P*. in "Pastor."  
 p. 37, line 11—substitute *all* for "everyone."  
 p. 37, line 20—insert period after "lost "  
 p. 37, line 35—for "retrained" read *retained*.  
 p. 39, line 1—for "Kelly," read *Kelley*.  
 p. 40, line 18—omit comma after "soul-winning."  
 p. 40, line 37—for "baptistry" read *baptistery*.  
 p. 41, line 119—for "every-wheel," read *everywhere*.  
 p. 41, line 28—for "choirister" read *chorister*.  
 p. 41, line 31—substitute *capital B* for *small b* in "Baptist."  
 p. 42, line 18—for "aparatus" read *apparatus*.  
 p. 43, line 27—substitute *small t* for *capital T* in "The."  
 p. 43, line 29—omit comma after "field."  
 p. 46, line 15—for "untill," read *until*.  
 p. 48, line 24—for "2 yrs." (after "Harvey McLaughlin"), read *4 yrs.*  
 p. 55, line 12—for "gymnasium," read *gymnasia*.  
 p. 57, 6th line from bottom add after August "*meeting 1809, denying delinquents a voice in the church*"  
 p. 60, line 14—for "show" read *shows*.  
 p. 60, line 22—for "ex-officio," read *ex-officio*.  
 p. 69—for "Silas Livermore," for "1858-1859," read *1857-1859*.  
 p. 79, line 10—for "antidate" read *antedate*.







**The Greenbrier Baptist Church**

FOUNDED AT ALDERSON, W. VA. NOVEMBER 24 1781

1781-1906

**Souvenir**

of the

**125th Anniversary**

of the

**Greenbrier Baptist Church**

Edited by Rev. J. W. Morgan

**Alderson, West Va.**

SWAN PRINTING & STATIONERY CO.,  
PRINTERS,  
HUNTINGTON, WEST VA.

Div. Sch.  
286  
175488  
5729  
1906

DEDICATED  
TO  
THE MEMORY  
OF  
GEORGE ALDERSON, JR.,

(AUGUST 10 1875—JUNE 29, 1907)

GREAT GRANDSON OF THE FOUNDER OF THE  
OLD GREENBRIER CHURCH, AND ONE OF ITS  
MOST FAITHFUL AND USEFUL MEMBERS, WHO  
PASSED TO HIS REWARD WHILE THIS BOOK,  
TO THE SUCCESS OF WHICH HE HAD CON-  
TRIBUTED LARGELY, WAS IN THE PRESS.....



## INTRODUCTION.

It is entirely by accident that this little volume furnishes another justification of the complaint "Of making many books there is no end." When the work was begun, nothing was designed beyond a simple souvenir of the anniversary, that should be a brief sketch of the church's history. It is difficult, however, to condense into a few pages, the deeds of a century and a quarter. Accordingly, the work continued to grow, until, in its present form, it is many times as large as it was originally intended to be.

The work is unsatisfactory in many respects. Our time for book-making was limited, the data needed was frequently lacking (our churches should record more of their current history), and consequently what we have written is but a bare outline of the history of the church for this long period of years.

Then, the arrangement of the matter of the books may be open to some criticism. There is a little overlapping of the different portions. Parts II., III., and IV. might have been combined, but there is some advantage in having the story told by different persons, even at the cost of a little space, and some slight repetition.

In part II. we have endeavored to save from oblivion the names and the deeds of all the godly men who have served as pastors of the Greenbrier Church. Their pictures have been given as far as possible, and some mention has been made of all, though in several cases this is very brief because of lack of information. How nearly true seems the gloomy reflection of the discouraged preacher of Ecclesiastes: "There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come among those that shall come after!"

In part III. Mr. Withers has given a connected history of the church allowing the story to be told, in the main, by the records themselves. In some cases he has brought out things

that are not wholly complimentary, but in doing so he has followed the example of the inspired writers of sacred history.

Part IV. gives, with some slight variations, the paper as read by Mr. Alderson at the anniversary exercises.

Upon the work as a whole there has been an amount of labor expended that the size of the volume does not indicate. Besides the reading of thousands of pages of time-dimmed records, hundreds of letters had to be written in order to collect information needed for bridging the chasms, and making the history continuous.

In doing this work I have received much valuable assistance from members of this church and others. Especially we are indebted to Rev. A. B. Withers for his laborious and painstaking work in preparing the Records of the church. Articles by Prof. B. C. Alderson and Geo. Alderson, Jr., in *The Greenbrier Baptist* have also been of much value. Major J. Coleman Alderson, Mrs. Eliza Floyd Alderson, Geo. Alderson, Sr., and J. Cary Woodson, have, through their acquaintance with the early history of the church, rendered aid that has been invaluable. In preparing the sketch of Professor Alderson, with whom I was not personally acquainted, I relied, to a great extent, upon notes furnished by his cousin, Miss Bettie M. Alderson. Also to my wife and to Mrs. Butler V. Rhodes, am I under obligations, for their work in correcting the MS and the proof sheets of the book.

The work as a whole has been done with a desire to do honor to the memory of the faithful men into whose labors I have entered, and with the earnest prayer that I might, in some small measure, serve the church which the Lord has so richly blessed, and thus hasten the coming of His kingdom.

J. W. MORGAN.

## CONTENTS.

	PAGE
PART I. A Report of the Anniversary Exercises .....	1-8
PART II. The Pastors of the Greenbrier Baptist Church..	9-44
PART III. The Records of the Greenbrier Baptist Church..	45-83
PART IV. Some Lessons from Our Church History .....	77-83
PART V. Life of Professor B. O. Alderson .....	84-86





REV. J. W. MORGAN



A REPORT  
OF THE  
ANNIVERSARY EXERCISES

By J. W. MORGAN

# PROGRAM.

Of the One Hundred and Twenty-fifth Anniversary of the Greenbrier  
Baptist Church, November 24-25, 1906.

(PREPARED BY GEO. ALDERSON, JR.)

The Pastor, REV. J. W. MORGAN, Presiding.

## SATURDAY MORNING.

10:30—Devotional Exercises ..... Rev. Harvey McLaughlin

10:45—"Lessons from our Church History"

Hon. Geo. Alderson, Sr.

11:15—Greetings from The Old Stone Church, Lewisburg,

John A. Preston, Esq.

11:30—Greetings from the Old Rehoboth Church, near Union,

C. Lon Johnson, Esq.

11:45—Greetings from Local Churches. .... Rev. J. M. Sloan

Rev. John A. G. Shipley

## SATURDAY EVENING.

7:00—Devotional Exercises—

7:15—Reading of Letters from former pastors.

Quartette—"Home Sweet Home."

8:00—Reminiscences and Reflections..... Rev. Baylus Cade

Rev. Harvey McLaughlin

Rev. Geo. E. Davis

8:30—Present Outlook ..... Rev. J. W. Morgan

8:45—9:45—Reception.

## SUNDAY MORNING.

11:00—Organ Prelude.

Doxology.

Invocation.

Hymn—"How Firm a Foundation."

Scripture Reading (Isaiah XXI)..... Rev. Baylus Cade

Prayer..... Rev. J. W. Morgan

Solo—"The Plains of Peace"..... Miss Rose Hill

Announcements.

Offertory.

Hymn—"Watchman, Tell us of the Night."

11:30—*Anniversary Sermon*..... Rev. Baylus Cade

Text: Isaiah 21:11—"Watchman, What of the Night?"

Hymn—"Lead, Kindly Light."

Benediction..... Rev. H. McLaughlin

## ANNIVERSARY EXERCISES

---

Inasmuch as this booklet was designed to be a *Souvenir* of the 125th Anniversary of the founding of the Greenbrier Church, it is fitting that it should contain a brief account of the anniversary exercises themselves. If the Master leaves his church in the world for twenty-five years more this body will again be assembled to celebrate its 150th anniversary. By that time numerous changes will have taken place. Many of us who were recently assembled to participate in the exercises outlined above will then be enjoying a reunion in the Church Triumphant. We desire however to leave upon record some account of these exercises in which we were permitted to have a share, and which proved to be successful and helpful beyond what any of us had hoped.

The day itself was favorable to the success of the services. The air was cool and crisp and clear. The sun rose upon an almost cloudless sky. An unwonted stillness and quiet seemed to prevail, as if to make it easier for us to hear the voices that were to speak out of the distant past.

At the time set for the exercises to begin a representative congregation had assembled in the church, which had been beautifully decorated by Miss Emma C. Alderson. From the very opening of the services the Holy Spirit was manifestly present. After a hymn had been sung and the Scripture lesson had been read by Rev. H. McLaughlin, Rev. Baylus Cade, a former pastor, who had just returned to the church after an absence of about 25 years, led in a prayer full of feeling and fervor, and ere he had closed, many eyes were wet with tears.

Bro. Geo. Alderson, Sr., then read a paper, printed else-

where in this booklet, entitled "Lessons From Our Church History." It was made up largely of interesting incidents culled from the experiences of pastors of the olden time, but it contained enough of genuine history to put us into the spirit of the occasion.

Next came an address by the Hon. John A. Preston, representing the "Old Stone Church" (Presbyterian) of Lewisburg, W. Va. This address formed one of the most interesting parts of the entire program. It was polished and eloquent, and it was pervaded by an earnest, sympathetic, spiritual tone that touched the heart of every one who heard it. We wish that our space would permit us to print the whole of this address for the benefit of our readers. One quotation, however, must suffice:

"As we look back over this more than a hundred years, we see, coming from the sunrise side of our mountains, a hardy band, bringing with them Bible and rifle, and simple household goods. And walking with them, ready, willing and eager to share the hardships, the privations, the toils and the perils, were those who, I ween, were as fair and pure as any for whom, in ye olden time, lance was ever shivered, or knight unhorsed. By their rude cabins they planted the vine, the lily, and the rose—indications of their innate refinement. Not alone, however, did these tangible evidences attest the refinement of those people. In and about their homes was a hospitality, a generosity, a grace, and a charm, which only spring from hearts of women softened, refined, and purified by the love of Christ dwelling therein, and shedding over all around a holy and tender radiance. In that community of over one hundred years ago, no wayfarer sought in vain for a place to lay his head. The latch string of the door was ever on the outside. They gave hearty welcome to the coming guest—and most of all, to the godly preacher who came proclaiming the old, old story, and setting up the banner of the Cross. Whence came this spirit so honorable to them, and of which we, who are assembled here today, justly feel so proud? I here proclaim, as far as my feeble voice will reach, that it was not from *goodness of heart*, but from the grace of God shed abroad in those hearts, moulding the lives of the people of that day. \* \* \* \* Naught but a noble Christian people could have accomplished such a work, and transmitted such an inheritance. Standing here upon ground made holy by such a godly people,

across the more than a hundred years, I salute the Christian character they established and the example they left.

‘Let their great example stand colossal,’  
and make the Christian firm and pure.—But peace;  
‘Speak no more of their renown,  
Lay their earthly honors down;  
And in the quiet sepulcher leave them.’  
Rest assured their excellence and worth  
\* \* \* \* ‘Will be sung  
By some unmoulded tongue  
Far on in summers that we shall not see.’ ”

The story of the Old Stone Church as related by Mr. Preston is so interesting that we are strangely tempted to turn from our main subject to give a history of this remarkable body. The church was founded in 1783, and is therefore but two years younger than the Greenbrier church. The church has ever been noted for its stability. Its massive stone walls, two and a half feet in thickness were erected in 1796, and though they were “built upon the sand,” they stand as firm today as they stood 100 years ago.

In the terms of service of its pastors and others, a similar stability has been shown. An early pastor, the distinguished Dr. McElhenney, served the church for 62 years; one of their choir leaders served for 55 years; and a certain sexton held his office during a period of 30 years. During its entire history of 123 years the church has had only 10 pastors, while the Greenbrier church has had 23 pastors during the 125 years of its history.

Following Mr. Preston’s address, a brief letter was read from C. Lon Johnson, Esq., conveying in the most cordial terms greetings from the Old Rehoboth Church, near Union, the oldest Methodist Church west of the Alleghany Mountains. It was established in June, 1786, and is thus about 3 years younger than the Old Stone Church at Lewisburg, and about 5 years younger than the Greenbrier Baptist Church. The original church, which was built of logs, is still standing. A new roof had been placed over the building a few years prior to this writing, and some of the old logs had also been replaced by new ones, but the bulk of the old church stands as it did when the house was first completed in June, 1786. The house in which

the congregation now worships was erected several years ago, and stands near the old one.

In regard to its house of worship, the history of the Greenbrier church differs very materially from that of either of the churches just mentioned. Our present house of worship is the third that has been erected since the organization of the church, and this has recently been remodeled to an extent that renders it almost new.

Appropriate words of greeting from Rev. J. M. Sloan and Rev. J. A. G. Shipley, representing respectively the Presbyterian and Methodist Churches of Alderson, closed the exercises of Saturday morning.

At the evening session letters of greeting were read from former pastors, Kelley, Meath, Killian and Davis. Brief addresses were then made by Rev. Baylus Cade, Rev. Harvey McLaughlin and Rev. J. W. Morgan, after which a reception was tendered to the visiting friends. The reception was held in the body of the church, and a committee of young ladies, of which Miss Pattie Haywood Feamster was chairman, served refreshments, ice cream and cake, to the entire congregation.

On Sunday morning a large congregation assembled for the concluding exercises. An episode worthy of mention was the recognition at this time of two of the oldest members of the church. Mrs. Lena Lobban Ensign had sent 125 carnations to be used in the decorations, and afterward to be distributed among the old and invalid members of the church. At the morning services a bouquet of these, bearing a beautiful scripture motto-card was presented to the oldest living member of the church, Mrs. Margaret Dotson, of Palestine. She was in her 90th year, but had walked from her home a mile away to be present at the services. Another bouquet with a similar card was sent to Mrs. Geo. Boyd who has been a member of the Greenbrier church longer than any one else living; about 63 years.

The Anniversary exercises culminated in the sermon preached by a former pastor, Rev. Baylus Cade, at this writing of Lincolnton, N. C. He took as his text Isa. 21:11, "Watchman, What of the Night?" and for one hour held his immense audience spellbound. Our hearts swelled with varying emotions as he vividly portrayed the trials of the Baptists in the days of their poverty and persecution; the prosperity and power to which

they have since attained; and the glorious future that lies beyond them.

In closing this account of the anniversary exercises we deem it fitting to give an outline of this sermon:

*"Watchman, What of the Night?" Isaiah 21:11.*

#### INTRODUCTION:

- (1) The Poetical Imagery of this passage.
- (2) The Historical Explanation of this passage.
- (3) The Resemblances betwixt the Watchman and Baptists.

1. Like him of the olden time, the Baptists were the Watchmen of a long, dark night.

That this may appear, consider—

- (1) That State Interference in religion was universal.
- (2) That of Individualism in religion, there was none.
- (3) That Church Government was either despotic, or oligarchic.
- (4) That the Ordinances were perverted.
- (5) That Regeneration was a ceremonial affair.

2. Like him of the olden time, the Baptists were the Watchmen of a forlorn hope.

That this may appear, consider—

- (1) That Baptists had no place in public administrations.
- (2) That Baptists were without material wealth.
- (3) That they were few in numbers.
- (4) That they were without culture, and the machinery of culture.
- (5) That they held no commanding social stations.
- (6) That they were looked upon as dangerous Enthusiasts.

3. Like him of the olden time, the Baptists were the Watchmen of a growing dawn.

That this may appear, consider—

- (1) That they secured the separation of Church and State.
- (2) That they have acquired material resources.
- (3) That they have acquired both culture, and the machinery of culture.
- (4) That they have drawn the line betwixt the church and the world.
- (5) That they have vindicated Individualism for the religious world.

4. Like him of the olden time, the Baptists are the Watchmen of a splendid future, which holds itself out in the two great religious cries of our time—

(1) Back to the Bible!

(2) Back to Jesus!

#### CONCLUSION.

1. Let the Baptists behave themselves with a large activity for the uplift of all men.

2. Let the Baptists behave themselves with a larger love for all their brethren.

Let them do these things, and the day is not distant, when the Lord's prayer in the 17th of John will have been blessedly answered.

Amen!

**THE PASTORS**  
**OF THE**  
**GREENBRIER BAPTIST CHURCH**

- I. JOHN ALDERSON.
- II. JAMES ELLISON.
- III. JAMES O. ALDERSON.
- IV. LEWIS ALDERSON.
- V. JAMES REMLEY.
- VI. JOHN P. CORROR.
- VII. WILLIAM MARGRAVE.
- VIII. MARTIN T. BIBB.
- IX. SILAS LIVERMORE.
- X. MATTHEW ELLISON.
- XI. WILLIAM FISHER.
- XII. THEODORE GIVEN.
- XIII. BAYLUS CADE.
- XIV. MARTIN BIBB.
- XV. B. H. PHILLIPS.
- XVI. W. H. ADAMS.
- XVII. C. T. KIRTNER.
- XVIII. P. G. MEATH.
- XIX. HARVEY McLAUGHLIN.
- XX. M. A. KELLY.
- XXI. J. C. KILLIAN.
- XXII. GEO. E. DAVIS.
- XXIII. J. W. MORGAN.

## I. REV. JOHN ALDERSON (1781-1821.)

Rev. John Alderson, Jr., founder of the Greenbrier Baptist Church, was born in New Jersey, March 5th, 1738. His father, John Alderson, Sr., who came to New Jersey in 1719, and also his grandfather, John Alderson, of Yorkshire, England, were distinguished ministers of the gospel.

In 1755, Elder Alderson removed with his father to Rockingham Co., Va. While here his call came to enter the ministry, and in 1775 he took charge of the Lynville Creek Baptist church. Shortly after this time he made two missionary tours across the Alleghenies into the valley of the Greenbrier. Evidently he became impressed with the duty of carrying the truth into this destitute section, and in 1777, he went with his family to live and teach the gospel of Christ among the scattered settlers in the great wilderness west of the mountains.

"On reaching Jackson's River, he learned that the Indians had attacked the house of Col. James Graham, in Greenbrier, and had killed one of the family, and taken another prisoner; in consequence of which he remained there some two or three months, reaching the place of his destination some time in October. His first location was in Jarrett's fort on Wolf Creek, now Monroe County. Soon after, he settled on the Greenbrier river (where the town of Alderson now stands), where he opened a farm and often followed the plow with a gun swung from his shoulder. In a little time he was able to collect as many as twelve members, himself and wife included. They considered themselves a branch of the Lynville Creek church in Rockingham Co., of which Mr. Alderson had been pastor, but transacted business as a separate body. On the 24th of November, 1781, they were regularly constituted into a church, called 'The Greenbrier Baptist church,' and the following year they connected themselves with the Ketokton Association."

"Such was the introduction of this apostle of the Baptists in western Virginia. The Indian depredations above referred to, continued a number of years; the inhabitants, for their mutual protection, mostly resided in forts; and from one to another, protected by a small guard through the woods, this zealous and laborious minister traveled in pursuit of his dangerous and arduous vocation. In some of the forts he was received with kindness and heard with attention; while in others, the rough

mountaineers, notwithstanding their perilous condition, threatened to exclude him from their rude defenses, and leave him exposed to the merciless savages, who were continually prowling about them. Such a barbarious policy, however, was never carried into effect."

"Under all the disadvantages of such a peculiar location, and amidst all the dangers and privations of a pioneer life on a mountainous and most rugged frontier, for seven long years, Mr. Alderson labored on without ever seeing one minister of his own order, and but very few of any other."

"At length, Elder James Johnson and Josiah Osborne came to his aid, and by these three ministers, the Greenbrier Association was formed (1801); James Ellison and Edward Hughes were soon after added to the number of this little band of Baptist elders; the last three of whom were raised up in the newly formed churches in this region."

"Elder Alderson continued his ministry in this wide field of labor about forty years, and closed a long life in the full confidence of his brethren, in 1816." *March 5-1821*

Elder Alderson was evidently a man of much more than ordinary ability. Dr. Taylor, in his "Lives of Va. Baptist Ministers" says that he was without doubt one of the most prominent men of the Baptist denomination of West<sup>Virginia</sup>, and adds, "had he had the educational advantages now offered, he doubtless would have shown among the most distinguished of his age."

But it is his deep consecration to his Master's work, shown under such trying circumstances, that calls forth our highest admiration. Besides the trials incident to work upon the frontier, he had, like his father, the distinguished privilege of suffering in behalf of Christ for the promotion of religious liberty, having been imprisoned for preaching and performing marriage ceremonies, contrary to the laws of the Established Church of England. In fact, the greater part of Paul's list of perils must be applicable to this Apostle to the Greenbrier, "In <sup>his</sup> journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, \* \* \* \* \* in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And, judging from the extracts herein printed from the church records of his day, we may add, that, like Paul, he found his chief burden in his anxiety for the church, which seems to have sorely vexed his righteous soul with its indifference and its worldliness.

But how successful under God were his labors! For nearly a century he has quietly slept in a humble grave just a few feet back of the church that was for so many years the scene of his labors and the object of his love; but his work has continued to move on till it has reached dimensions of which he, perhaps, never dreamed. He established a numerous family whose members have ever been staunch defenders of the faith, and a number of whom have been zealous and efficient heralds of the Cross in this and other states; from the bosom of the church which he founded there have come, directly or indirectly, at least a score of other churches; while through the instrumentality of agencies which he set in motion, thousands of men and women have been led into the Kingdom of God. And yet the results of his work have just begun to appear. This mighty stream of influence will continue to grow broader and deeper as the years and the centuries roll on. What an incentive have we here to live and labor for the Master. Truly no toil for him shall be in vain. In connection with the life of Elder John Alderson, the beautiful words inscribed upon Moody's tomb are strikingly appropriate: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

J. W. MORGAN.

## II. ELDER JAMES ELLISON (1821-1828.)

Elder James Ellison, the second pastor of the Greenbrier Baptist Church, was born in Farley's fort, New River, April 29th, 1778. His parents, like those of Elder John Alderson, the founder of the church, were also from the State of New Jersey. Not long after the birth of James, their eldest son, the parents "became the subjects of religious concern, and united with the Baptist church. They were poor and unable to educate their children."

"In his 18th year the subject of this sketch married Miss Mary Calloway, a person who was near his own age and circumstances in life. For several months he was a most rigid forma-

list, maintaining family worship, and regularly attending the house of God. But he again lapsed into sin and became more wicked than before.

"But the omnipotence of divine grace was manifested in plucking this brand from the burning \* \* \* \* He joined the Indian Creek Baptist Church in 1800.

"He was soon discovered to possess talents which might be useful, and he was frequently invited to conduct social meetings. For three years he embraced every opportunity of exhorting those around him to prepare for death. At length he was licensed to preach. Considerable portions of his time were now employed in studying.

"Elder Ellison was not ordained until 1808, being then about 30 years of age. At this time he took charge of the church with which he first united, but afterwards removed to Coal Marshes in Fayette. \* \* \* \* For many years he was one of the most active ministers of the Greenbrier Association. In the counties of Giles, Monroe, Greenbrier, Bath and Nicholas, he traveled much dispensing the word of life. \* \* \* \*

"He was justly called a doctrinal preacher, but seldom failed to apply the truth to the hearts of his hearers. He was a considerable reasoner. Some of his appeals to the unconverted in the latter part of his life were very powerful.

"Elder Ellison was an uncompromising friend to the cause of missions. His addresses on the subject of missions were productive of great good. \* \* \* \* It is said that in the latter part of his life he gave away to various good objects more than he received from the churches."

Dr. Taylor in his "Lives of Va. Baptist Ministers," from which the above is quoted, gives an interesting account of the closing days of Elder Ellison's life. In the spring of 1834, notwithstanding poor health, he went with his son, Matthew, to attend the Southern Baptist Convention at Richmond, Va., stopping several times on the way to visit congregations to which he had formerly preached. Before the Convention had adjourned he was compelled to leave the city to fill an appointment previously made. On the evening after leaving Richmond he became extremely hoarse and was unable to preach until Sunday evening, when he delivered a sermon—his last—from the text, "And as Moses lifted up the serpent in the wilderness, even so

must the Son of man be lifted up; that whosoever believeth in him may have eternal life.

Two days later he became too ill to travel and stopped at the home of a friend near Fincastle, Va. Here he continued to grow worse until the 27th day of the month (May), when the end came. On this day, says Dr. Taylor, "after lying for some time, as though he were asleep, he opened his eyes, and with a smile repeated:

'All my capacious powers can wish,  
In thee doth richly meet,  
Nor to mine eyes is light so dear  
Nor friendship half so sweet.' "

A friend asked him how he was, and he replied, "If I die I shall be well," and soon after this "he bid farewell to earth's low cares, and mounted upward to be with God."

J. W. MORGAN,

### III. REV. JAMES O. ALDERSON (1828-1832.)

Rev. James O. Alderson was the youngest son of George Alderson, Sr., and Sarah Alderson, and grandson of Rev. John Alderson, Jr. He was born in Kanawha County, Va., now W. Va., Oct. 1800, and died in Greenbrier County, April 13th, 1832, and was buried in the Amwell Cemetery.

At the age of five his father died, leaving a wife and seven children. His mother then moved from Kanawha to Monroe Co., and settled on Greenbrier River, where he lived until 19 years of age, when he began teaching school.

At the age of 21 he married Miss Abigail McClung, a most estimable woman. Of this union there were born, James G. Alderson, who resides at Alderson, W. Va., Margaret (Peggy) widow of Thos. G. Alderson, who resides at Cross Roads, Monroe Co., W. Va., and Amanda J. McCutchen.

He was converted and became a member of the Baptist Church in 1827, and was ordained and licensed to preach the gospel, at the Greenbrier Baptist Church in Sept. 1830, and was its pastor for a short time. Dr. Taylor says in his "Lives of Virginia Baptist Ministers," that James O. Alderson became a most zealous laborer in the Vineyard of the Lord. \* \* \* \* He engaged as a missionary in the Greenbrier Association, and improved most rapidly. During 1831, he baptized between 80 and

100 converts. Although his health failed him he continued his indefatigable labors through all kinds of disagreeable weather and did not cease to preach until two weeks before his death.

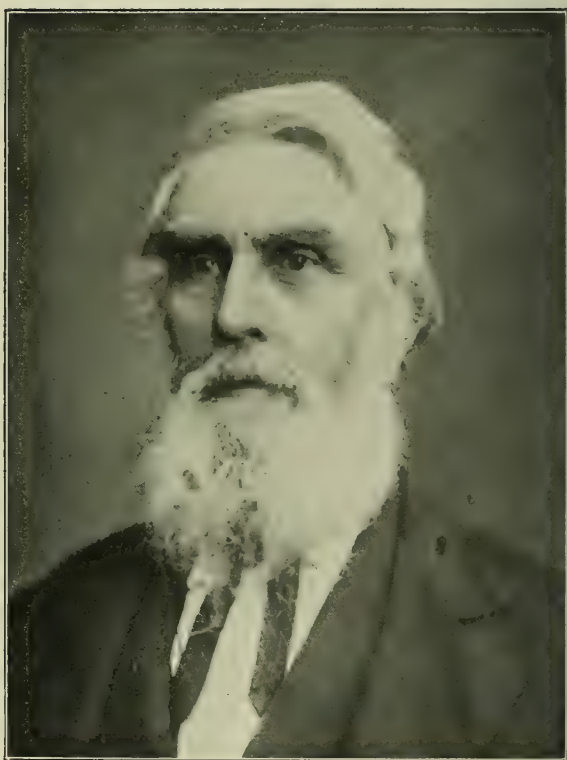
Though always physically delicate he was a hard student and an indefatigable worker. The few still living who remember him, say that "he was the most devoted and persevering minister of his day, that he traveled from church to church of which he was pastor and would call at every house on his way and ask permission for religious conversation and prayers."

Notwithstanding his labors were brief, James O. Alderson accomplished much good and of him it might truly be said:

"There is no death; the stars go down  
To rise upon some fairer shore,  
And bright in heaven's jewelled crown  
They shine forever more."

J. COLEMAN ALDERSON.





REV. LEWIS A. ALDERSON.





MRS. ELIZA COLEMAN ALDERSON

Wife of Rev. L. A. Alderson. Born at Amherst Springs, Va., August 4,  
1819. From a picture made for this book in her 88th year.

#### IV. REV. L. A. ALDERSON

(1834-1837, 1839-1840, 1847-1850.)

Rev. Lewis A. Alderson was born at Palestine, his father's plantation in Greenbrier County, Va., now W. Va., on May 5th, 1812, in the large stone house built in 1788, and died May 19th, 1881, at Atchison City, Kansas.

He was the youngest son of Joseph and Polly Alderson, and grandson of Rev. John Alderson, Jr., founder of the Greenbrier Baptist Church. His father, though not an ordained minister, was always an active Christian worker. He acted as moderator of the Greenbrier Baptist Association for about 40 years, and just before his death he presided at a meeting of the General Association of Virginia. He was always very generous with his means, and it was a common saying in those days that "as long as Squire Alderson would build the churches, pay the preacher, and feed the congregation, we would have preaching."

At the age of twelve, young Alderson entered the Lewisburg Academy under the tutorship of Rev. Dr. John McElhenney and Mr. Dutton. He continued here for four years, and at the age of sixteen he entered the University of Ohio, at Athens, where he was graduated in 1832, at the age of twenty, with the highest honors of his class, taking the degree of A. M., and delivering the salutatory address. He was a hard student and never received a demerit during those four years. The year before graduating he rode horseback from Athens to Palestine, where he made a public confession of religion in the church of his fathers, and was baptized in the Greenbrier River by Rev. Valentine Mason. He was Clerk of the old Church until 1833, when he determined to prepare himself for the ministry. He went to Williamsburg, Va., and studied theology for one year under the distinguished "Servant" Jones. While there he was ordained to preach, at the age of twenty-one, and the first sermon he ever delivered was in the old octagonal magazine, which had been erected by Gov. Spottswood, and transformed into a Baptist Church, known as "Powder Horne Church."

It has been said that he was the first native Baptist minister, in the state of Virginia, who had graduated at a college or

university and studied theology before beginning the ministry.

The day after Mr. Alderson was graduated from the University of Ohio, he married Miss Lucy B. Miles, of Athens. He took her to Virginia where she lived only three months after their marriage.

In 1834, he returned home and took charge of the Academy at Union, Monroe County, and preached to the Greenbrier, Union, and other Baptist churches, until 1836, when he was appointed agent of the Sunday School Board of the Virginia Baptist Publication Society. He traveled throughout most of the eastern counties of Virginia, preaching and organizing Sunday Schools. In 1837 he was sent to Georgia, by the American Sunday School Union, where he remained until early in the year 1838, when he was called to Richmond as the first pastor of Grace Street Baptist Church. While pastor of this church he married Miss Eliza Floyd Coleman, daughter of Captain John Coleman, at Locust Grove, Amherst County, Virginia. Of this union there were eight children, four of whom are still living at the time of this writing,—Joseph Coleman, the eldest, who resides at Charleston, West Virginia; Mrs. C. J. White, of Atchison, Kansas; Cary Trimbal, of Atchison, Kansas; and Lewis Allen, the youngest, of Sheridan, Wyoming.

After remaining pastor of the Grace Street Baptist church for one or two years, he again accepted a second call to take charge of the academy at Union, in order to be nearer his father and his old church. He remained there teaching, and preaching to the Greenbrier, Union, Sinks Grove, Peterstown, and other Baptist Churches, for three years, when he was appointed by the Virginia Baptist Sunday School and Publication Society, as their general agent, a position which he held until the death of his father, July 24, 1845. After this he returned to Alderson and took charge of his father's estate. For about twelve years he resided here, managing his farm and preaching to the Greenbrier, Broad Run, Peterstown, Union and other churches, until Oct. 1857, when he disposed of his property and moved his family to Lewisburg, so that his children could attend school; and then visited Atchison, Kansas territory, where he purchased property.

In April, 1858, he moved with his family to Atchison, Kansas. On April 25th, the day after his arrival, he preached the

first Baptist sermon delivered in Atchison, in Gen. S. C. Pomroy's office. After this he preached every Sunday in empty rooms over saloons and gambling dens. He organized the first Bible Class, which was composed of the prominent men of the town, among whom was Gen. Pomroy, who was the first U. S. Senator after the State of Kansas was admitted into the Union, and who taught the class when Mr. Alderson was absent preaching and organizing churches and Sunday Schools throughout Eastern Kansas. On August 1st of the same year, he organized the first Baptist church ever organized in the Territory of Kansas. He immediately took the initiatory step for building a church, which was completed in the fall of 1859. This was the only Baptist Church for four years in Kansas; this organization has grown strong and wealthy and remains a monument to his work. This was a large brick building, constructed almost entirely by him and Dr. Choliss and family, out of their private means. The church increased rapidly in membership and prospered wonderfully under his ministration. It has now nearly four hundred active communicants, after organizing a large branch church from its membership. He remained pastor of this church and established other churches and Sunday Schools until his health failed. He freely devoted his entire time, talents, energy and fortune, to the cause of religion for 50 years without any pecuniary consideration.

He preached his last sermon, by special request, in his old church, in April, 1880, over the remains of Mrs. Emma Bryan, a devoted member of his church, who was the first white person born in the territory of Kansas.

In July, 1859, he, in company with Rev. I. S. Kalloch, went to Franklin County, Kansas, and entered into a contract with the Chief and Council of the Ottawa Indians, by which the latter agreed to give 20,000 acres of land for the Ottawa University, to be erected near by. He and Mr. Kalloch selected the town site of Ottawa University, which has grown to be the largest Baptist educational institution west of the Mississippi River.

Mr. Alderson was highly educated and talented. He was offered the presidency of several colleges and educational institutions, preferring to devote his life to the work of the ministry. The day after his death, the editor of the leading paper of Atchison, who was not a believer, in publishing a notice of his death,

said, "Mr. Alderson was a man of striking appearance. His massive form and marked commanding features impressed every one who looked upon him for the first time. He was a man well calculated to obtain and hold the attention of his hearers. He was a man of kindly heart and a lover of nature and an observer of natural phenomena. His life was devoted to good aims and ends, the maintenance of which he believed to be the eternal truth; he believed that there is for man a hope that lights the way to another world than this, and after resting in this hope for 50 years he died trusting in it to the last. His monument will be in the hearts of those who knew and loved him, and after they are gone, a memento will exist in the beautiful Alderson Grove, which has so long borne, and we trust will forever bear, his name."

After standing for 30 years this first church in Atchison was replaced by a larger and more costly one, to meet the growing needs of the congregation. Nearly the whole front of this new church is taken up by a beautiful memorial window, given by his devoted members. This will also stand as a monument to his sacred memory, with those who knew and loved him, and their descendants.

Dr. Hardwick, of Texas, who wrote a short sketch of Mr. Alderson's life, for the Christian Repository, said of him: "When in his prime, there were few men who excelled him as a preacher, and those in the state of Kansas, wish to add one compliment to a man who gave his best years to the church gratuitously. The world might soon become converted if there were more such noble hearted, self-sacrificing Christian men." And a Kansas paper adds, "It has been many days since Atchison lost a citizen so universally respected and highly esteemed by every one. His kindly heart, genial good humor, pleasant greetings, and good wishes, were valued by all who knew him, and hundreds of our citizens will sincerely mourn his loss."

J. COLEMAN ALDERSON.





REV. JAS. REMLEY

## V. REV. JAMES REMLEY (1841-1844.)

The Rev. James Remley was born near the White Sulphur Springs in Greenbrier County, West Virginia, January 15th, 1811. His parents were Elias and Catherine Remley, who at an early time immigrated from Pennsylvania. He early developed a thirst for knowledge, but the school facilities at that day were limited. He pursued his studies privately while at home and taught school for a number of years, preparing himself for college. He took the regular course at William and Mary College, but a few weeks before graduation he accepted an appointment as Colporteur of the American Sunday School Union. He engaged in that work for the General Baptist Association of Virginia until he was ordained as minister of the gospel.

He was married to Jane C., the daughter of the late Col. George Alderson of Fayette County, in 1838. In 1842 he became the pastor of the Lewisburg Baptist Church, and continued to supply the church until about 1850. In the meantime he was pastor of the Greenbrier Church and also supplied other churches in the vicinity of Lewisburg. In '49 he bought a farm near Ronceverte and lived there for six years, and during these six years preached at Sinks Grove church, and also at Union. He also conducted a private school, which had a large attendance for a school in the country. In October, 1855, he moved with his family to Iowa, and the following year moved to his farm some fifteen miles distant from Iowa City. While in Iowa, because of his ill-health he did not devote his attention to the ministry, but organized two churches and preached for them until they were able to procure a regular pastor.

He made friends in his new home, and served for a number of years as member of the Board of Supervisors of the County. The nomination for State Legislature was urged upon him but he thought it incompatible with his character to do anything to secure his election, and was defeated by eight votes. He served as school officer and justice of the peace as long as he lived upon his farm. In 1873 he moved to Iowa City and on Feb. 6th, 1875, he peacefully passed away. His wife survived him nearly twenty years. His oldest son, Lycurgus, fell a victim to disease, with Grant's army, before Vicksburg. His second son, George

Alderson, was slain in the battle of Winchester, Sept. 19th, 1864. This son was Sergeant Major of the 22nd Iowa. Howard Marshall lives at Anamosa, Iowa, where he has been practicing law, except when District Judge, thirty-five years. The next son, Milton Remley, resides at Iowa City, Iowa, where he is engaged in the practice of law with his son, George. He served the state for three terms as Attorney General. The oldest daughter, Alice, is the wife of Hon. John D. Glass, of Mason City, Iowa. Fred A. Remley, the youngest son of the family, graduated from the State University of Iowa, afterwards at Morgan Park Theological Seminary, and spent four years in Europe, taking his doctor's degree at Leipsic, making a thorough preparation for the Christian ministry. On his return home he failed in health and has been unable to accomplish anything since.

Rev. James Remley was naturally a student, and was characterized by broad and common sense. He was of a very kindly disposition, courteous, and always had the courage of his convictions. All of his children who attained their majority were graduates of the State University of Iowa, and all became active workers in the church. Milton, for four years was president of the Baptist State Convention, and has served as moderator and clerk of different associations. For many years he was president of the Board of Trustees of the Des Moines College.

Judge Howard M. Remley likewise served for several years as President of the Baptist State Convention. Also was moderator of associations and both sons have held important positions on educational boards.

Both James Remley and his wife are buried in the beautiful Woodlawn Cemetery at Iowa City.

MILTON REMLEY.

## VI. REV. JOHN P. CORRON (1845-1846.)

Rev. J. P. Corron was the next pastor of the Greenbrier Church. He served for only a short time, and we have been unable to learn much concerning his life or his work. Those few who remember him speak of him as having been a preacher of average ability, dignified, and yet very genial in manner. His home was near White Sulphur Springs.

J. W. MORGAN.

## VII. REV. WILLIAM MARGRAVE (1831-1851.)

Rev. William Margrave was born in Lexington, Rockbridge County, Virginia, November 23d, 1793, his parents being of German descent. His father, who was a hatter by trade, died when William was yet a child. His mother, who was a devout Christian woman holding the Presbyterian faith, was left in somewhat straitened financial circumstances, but she determined that her children should be sent to school, and young William had educational advantages that were probably above the ordinary at that time. However, whether because of habitual ill health or because of a wild and wayward disposition, the lad did not so profit by his opportunities as to ever become a ripe scholar.

In his 17th year Mr. Margrave left Lexington and came to Lewisburg, Greenbrier County, where he learned the trade of tailor. This practical knowledge afterward stood him in good stead, for, like Paul, he laboured with his own hands while in the ministry, both for the support of his family and to obtain money for the liberal contributions which he was constantly making to his churches and work. During the years of his early manhood in Lewisburg Mr. Margrave was the acknowledged leader of all the wild and dissolute youths of that community. He was a "confirmed drunkard, a profane swearer, a gambler, a reckless Sabbath-breaker and a heaven-daring scoffer at religion." He told of his conversion in these words: "One morning after consuming about half a pint of whisky I went to my bottle and took it in one hand, while I held a glass in the other. Just then an inward monitor seemed to say, 'Drink and you die—quit and you live!' I said, 'I will live.' \* \* \* Finally, about 12 o'clock one night, I resolved to give myself to God. I prayed that I might be forgiven, if that were possible, and early the next morning I found peace to the joy of my soul." After his conversion Mr. Margrave decided it was his duty to connect himself with God's people. Some time before his conversion he had heard Rev. Dr. McElhenney, of Lewisburg, preach a sermon on baptism, and it had led him to look up the subject for himself in the New Testament. He said then that if he ever obtained religion he would be a Baptist. Ministers of the latter denomination were few in this section then, and it was not until four months after Mr. Margrave's conversion, in the year 1831, that Rev. James O. Alderson passing through Lewisburg, heard of

the new convert, looked him up, and took him to the creek two miles west of town and baptized him.

From the very moment of his conversion Mr. Margrave was zealous for the Lord. In 1832 he was licensed as an exhorter, in 1833 he was licensed by the Big Levels church to preach the gospel, and on May 10th, 1836, he was regularly ordained at Hopewell Meeting House by Elders Wm. C. Ligon, Alex. Freeman, Thos. Harman and James Mitchell. For over 35 years he toiled incessantly and energetically for the salvation of souls. He was at different times colporteur for the American Tract Society, Am. Bap. Pub. Society, Western Association and Virginia Tract Society, and it was in this personal, house-to-house service that he did his greatest work. His came to be a familiar face and figure in the mountain homes and the people, in great affection, called him "Uncle Billy." During his ministry he baptized four hundred and twenty-two persons.

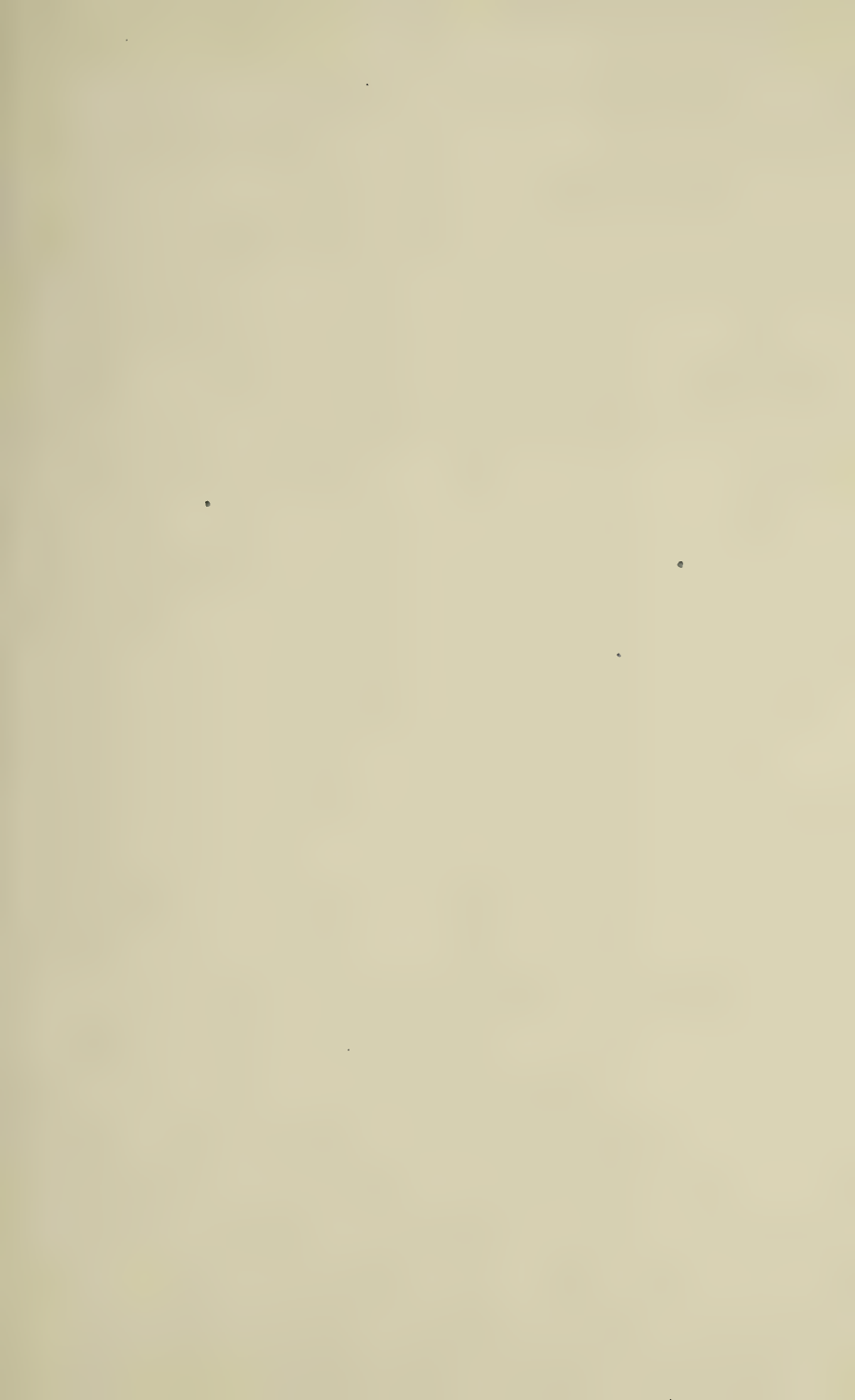
Mr. Margrave was twice married, the first time to Jane Linn, who died in 1830, the second time to Margaret (Aunt Peggy) Wetzel, who died in 1863. The good old minister was himself gathered to his fathers Feb. 24, 1867, full of years and good deeds. Elder M. Bibb once said of him, "He was certainly the most zealous Christian I ever knew!" Let that be his glorious epitaph.

GEO. ALDERSON, JR.

#### VIII. REV. MARTIN T. BIBB (1852-1857.)

The "Elder" Martin Bibb is an uncle of the "Younger" Martin Bibb who also served as pastor of the Greenbrier Church. Martin T. Bibb was pastor for five years, but we have not gotten many of the facts connected with his life. He seems to have been rather an austere man, intolerant of everything that savored of worldliness, and rigid in the enforcement of discipline. There seem however to have been quite a number of additions to the church, as the minutes record 120 baptisms at his hands.

J. W. MORGAN.





ELDER MATTHEW T. ELLYSON AND WIFE.

## IX. REV. SILAS LIVERMORE (1857-1859.)

The next pastor of the church, Rev. Silas Livermore, must also be slighted here because of lack of data. He was principal of a private school at Sinks Grove, W. Va., and for ~~the~~ year served as pastor of the Greenbrier and other churches. He is remembered as a scholarly, polished, Christian gentlemen, and we feel sure that a fuller and more accurate account of his life and labors has been kept in the records of the church above.

J. W. MORGAN.

## X. REV. MATTHEW ELLISON.

(1859-1865, 1881-1883.)

"Father Ellison" as he is familiarly called by those who knew and loved him, was born in Monroe Co., W. Va., November the 19th, 1804. He belonged to a family of preachers, his father, Rev. James Ellison, the second pastor of the Greenbrier Church, and three of his brothers, having been Baptist ministers.

Bro. Ellison was converted and baptized when he was 16 years of age. Not many years after his conversion he was licensed to preach, and in 1837 he was regularly ordained to the work of the gospel ministry. His first efforts in the pulpit were not very promising, but he continued to develop until he became one of the leading preachers of his day in this section of the country. He was a man of boundless energy, and he was untiring in his efforts to prosecute the work of his high calling. He traveled almost continually, preaching in schoolhouses, in private homes, or in the open air whenever an opportunity was presented. In his delivery he was simple, earnest, eloquent. He was loyal to the word of God, and was an uncompromising defender of the faith as held by the Baptists.

His ministry was an unusually long one, extending through a period of 65 years. During this time he traveled many thousands of miles, preached 7,000 sermons, baptized 2,000 persons, and was instrumental in organizing 25 churches. His longest pastorate covered a period of 45 years. Besides his work in the pastorate, he was agent of the Western Virginia Baptist Association for four years, and of the American Bible Society for two

years. He served as moderator of the Greenbrier Association for about twenty-five years, and of the Raleigh Association for about ten years. He was also once president of the General Association of West Va.

Many interesting stories are told concerning the life and labors of this rather remarkable man. One, illustrating the readiness of his wit, and the directness of his argument, especially deserves mention here. At a certain meeting, in which Bro. Ellison was acting as chairman, regeneration was the theme for discussion. Through courtesy, a Campbellite minister, who was present, was invited to participate in the discussion. This man, taking as his topic, "Baptismal Regeneration," consumed the whole time allotted to the discussion. When he concluded, Bro. Ellison announced that the time was up, and added: "I should like very much to reply to the address we have just heard, if the time would permit, but as it is I shall simply say this much, 'the mother never washes the child until it is born.'" The minister who had made the speech left the house with a sense of utter defeat. "I am beaten," he said, "worse than I have ever been before, and no one else could have done it as Mr. Ellison."

On another occasion, while traveling through some part of Virginia, Bro. Ellison, it is said, sent an appointment ahead of him, naming a time when he would preach at a certain church. For some reason the notice failed to reach its destination, and when Bro. Ellison arrived at the church, prompt to the moment, as his custom was, he found no one present but himself. When the time appointed for service arrived, the minister went into the pulpit and began singing a hymn. A stranger passing by, hearing the singing, and seeing only one horse hitched, was, through curiosity, constrained to enter. To this audience of one, Bro. Ellison proceeded to preach with his usual earnestness, and as a result the man accepted Christ and afterward became an efficient Christian worker.

Father Ellison was twice pastor of the Greenbrier Baptist Church. His first pastorate began in August, 1859, and extended to May, 1865. His second term of service covered just two years, from November, 1881, to November, 1883. During the last few years of his life he held no regular pastorates but occupied his time mainly in writing. He is an author of some

celebrity, having written a book on "Dunkerism," a "Plea for the Union of Baptists," and other works.

The closing days of his life were spent in his home—in the town of Alderson, W. Va. His house, which was built partly with his own hands, stands just across the street from the Baptist Church, and is at the time of this writing occupied by Bro. John H. Johnson. Here, at 9 o'clock on Monday morning, April 3, 1889, Elder Ellison's earthly career quietly came to a close. Upon the Sunday preceeding he had attended church, and there made a prayer which was said to be one of the most beautiful ever heard. On the following morning he suddenly became ill and was compelled to lie down upon a couch. Friends soon entered and lifted him to the bed where his sick wife was lying. Here in a few moments he quietly breathed his last. For about seventy years he had walked with God, and now without sickness, or struggle, or pain, he is translated to dwell with Him in the courts on high.

His wife, who had been his faithful companion through his long life of toil, who had often accompanied him in his journeys, riding with him upon the same horse, and who, fortunately, accompanies him in the picture given in this book, survived him by several years. She died at Raleigh, W. Va., and unfortunately, was laid to rest there. We trust, however, that this arrangement will be only temporary. These two, who were inseparable in life, should not be separated in death. The body of the wife should be removed and placed beside the husband, who sleeps in the cemetery of the Old Greenbrier Church not many yards from the spot where he stood through seven years and proclaimed with burning eloquence the message of the blessed gospel.

The tombstone—it has fallen and lies prone upon the grave—which marks the last resting place of this noble saint and beloved pastor, bears an inscription which, in view of his life and labors, is eminently appropriate: "Well done, good and faithful servant." Soldier of the Lord, rest! until the last trumpet's sound shall summon you to hear the words from the lips of the Judge himself.

J. W. MORGAN.

From notes furnished by J. C. Woodson.

## XI. REV. WILLIAM FISHER. (1865-1866.)

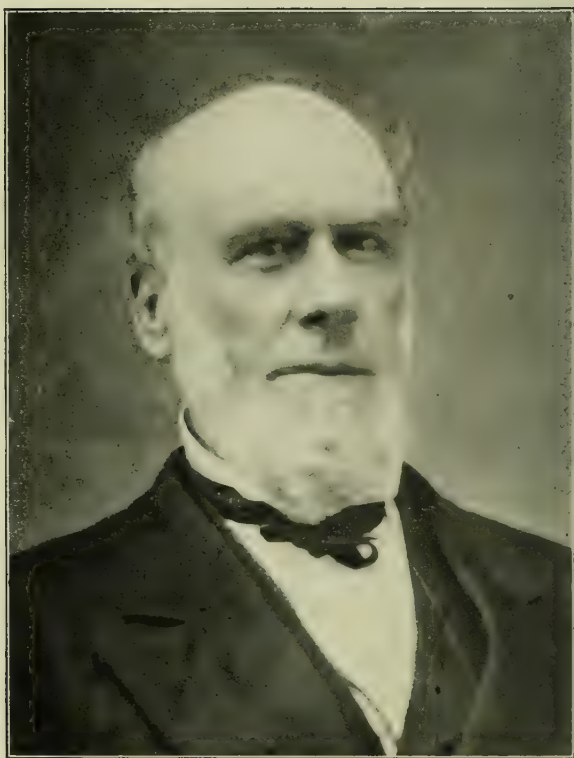
We are unable to give many dates in connection with the life of the next pastor, Rev. Wm. Fisher. He remained with the church only one year, but he is distinctly remembered after the lapse of more than forty years.

He came from Accomac Co., Va., and no one ever knew him without learning of his loyalty to this division of "The Old Dominion." It is said that while in this section he never but once made a public speech or preached a sermon without mentioning Accomac, and on that occasion he, with some difficulty, left it out that he might gain five dollars, promised him for missions as a reward for omitting from one address the name of the place of his nativity.

He was very genial in manner, and, judging from the following incident, he was not altogether without appreciation of the humorous side of life. During the time he was pastor of the Greenbrier Church he lived at Lewisburg, and money being scarce at that time, the war having just closed, the people were accustomed to pay his salary in produce, delivered at his home. On one occasion the load that was sent to him contained a large quantity of pork, but it was all "side meat" or shoulders,—no hams were to be found. Mr. Fisher fully appreciated the situation, and instructed the driver as he was leaving to "ask the people in his neighborhood if their hogs grew without hind legs."

Mr. Fisher was an earnest preacher, an active worker, and an excellent pastor, and the church seems to have flourished during his short ministry. From one of the copies of the *Greenbrier Baptist* we quote the following: "Our older members still speak of the great revival of 1865 under the ministry of Rev. Wm. Fisher. Mr. Fisher was pastor of the church only a year and he baptized into the church one person for each week of his pastorate—52 in all. This revival is not remembered especially for the number of converts—although the number seems large when the thinly settled condition of the country is recalled,—but principally because it continued in Spirit and power during the whole year, and religion seemed the main topic of thought and speech in all the community. It is perhaps true that the





REV. THEODORE GIVEN

adversities, which found cause in the terrible war just ended, opened the hearts of the people to the Lord's blessings."

J. W. MORGAN.

## XII. ELDER THEODORE GIVEN (1866-1877.)

Elder Given was born on Middle Run, in what is now Braxton Co., W. Va., on Feb. 1, 1827. He was the eldest son of Mr. and Mrs. William Given, who were numbered among the most respectable of the original settlers of Nicholas County. As a boy he had but few educational advantages. He was, however, a careful student of nature, and of the Bible, which was ever his favorite book. Often while yet a mere child he was found alone in the beautiful forests about his home memorizing the Word of God,—an exercise to which he undoubtedly owed much of that strength of character and beauty of life manifested in later years.

According to his own statement, Elder Given's religious impressions began at a very early period in his life, "At the age of seven," said he, "I was convicted of sin by reading a religious book written by John Flavel, but was not saved until I was fourteen, as I had but few religious instructors"—a statement that would indicate his precocity in intellect as well as in religion.

In Sept. 1849, he was licensed to preach, and in Aug. 1851, he was ordained at the Elk River church. For over fifty years Elder Given faithfully and efficiently labored in his sacred calling. He belonged to a class of ministers whose names are graven high on heaven's honor roll. As missionary colporteur for the American Tract Society he traveled and preached through the mountain wilderness, often risking his own life for the cause that he loved.

During this long period of labor he built many houses of worship, and served as pastor more than thirty congregations. He served the Old Greenbrier church for eleven years, and his work here, as elsewhere, seems to have been characterized by a spirit of faithfulness and love. The writer knows of no one else among the former pastors of this church whose name is remembered with more affection than is the name of this honored servant of God.

On Jan. 5, 1904, he was taken from the scenes of his earthly labors to dwell in the Courts on high. The wife of his youth, who was his faithful helpmeet for nearly fifty years, preceded him by a little more than four years. His second wife, to whom he was married in 1900, survives him.

Concerning the end of such a life as that of Elder Given, how appropriate are the words, "Blessed are the dead who die in the Lord from henceforth: \* \* for their works follow with them"

J. W. MORGAN.

### XIII. REV. BAYLUS CADE.

(1878), (1879-1881), (1884-1885).

Rev. Baylus Cade was born in Barker's Settlement, Barbour County, Virginia (now West Va.), Sept. 3, 1844. In 1862, at the age of 18, he entered the Confederate army and served throughout the war. During the Summer following the close of the war, he worked on the farm, but early in the winter of 1865 he began to study under his pastor, Dr. J. Wm. Jones of Va. In the Spring of 1866 he was appointed Colporteur for the American Tract Society, and in the fall of the same year entered Richmond College. Up to this time he had attended school only eleven months, all told. He remained in college three years, leaving in June 1869 to become pastor of the churches at St. Albans, Mt. Vernon, and Hurricane Bridge, and of Union Church.

Bro. Cade took an active part in the establishment of Shelton College, W. Va., and taught for one year in that institution in connection with Prof. P. B. Reynolds.

In 1878 he was called to the Greenbrier Church, and from the records it seems that he served as pastor three different times. His first pastorate extending from Mar. 1878, to Nov. 1878; the second from Sept. 1879, to June 1881; and the third from Jan. 1884, to May 1885.

After this he was for a short time pastor of the Venable St. Church in Richmond, Va., and for six years, of the church at Lewisburg, N. C. He then served for two years as chaplain of the United States Penitentiary at Ft. Leavenworth, Kansas, and afterward was appointed private Secretary to His Excellency, Governor E. L. Russell, of N. C., and served in this capacity for three years. After this he returned to the pastorate. He had



REV. BAYLUS CADE.



charge of the church at Murphy, N. C., for three years, and is now pastor at Lincolnton, N. C. He is also chief editor of *The Piedmont Evangelist*, a Baptist paper published at Lincolnton,

In his ability as a speaker, a thinker, and a writer, Bro. Cade easily stands among the first of the pastors of the Greenbrier Church. When stimulated by excitement of some sort—or, as one of his most ardent admirers expressed it, “when about half mad”—he would often rise far above himself, soaring to heights of eloquence not often attained in public speech.

As a debater he had few superiors. His broad and accurate knowledge, his ability at repartee, and the scathing sarcasm which he was capable of using, made him a dangerous antagonist in this field.

But while he could be relentless in crushing one who opposed him, he was nevertheless very tender-hearted, a most loyal friend, and an unfailing sympathizer of the suffering and the oppressed. As a child he was left alone to struggle in an unequal contest with a world that had but little sympathy for him, and the experiences of those days rendered him forever the friend of those who were trying to rise.

As a preacher, Bro. Cade is loyal to the Word, and always fresh and interesting. Those who know him best testify to the sincerity of his motives, the loftiness of his aims, and the genuineness of his faith in God.

From the account given above of Bro. Cade's work it will be seen that he has accomplished far more than is accomplished by the average life, but still it is manifest that his achievements are not commensurate with his extraordinary ability, while they fall very far short of his ideals and his aims. He was ever striving to reach the fruit that hung on the topmost bough, and more than once it seemed to be within his reach; but just as his hand was closing upon the prize, it suddenly evaded his grasp, and vanished from his sight. Out of such disappointments to his sensitive and aspiring soul, grew his beautiful poem, entitled, “Somewhere, Somewhen.” In closing this sketch of Bro. Cade's life I cannot do better perhaps than quote a few lines from this poem, which reveals so much of the inner life of this man, ever struggling upward, but so often baffled in efforts to rise.

"There be acts that have never come out into fact,  
 There be loftiest deeds that have never been done;  
 The capacious of soul, who were broken and racked  
 On the frowning adverse ere the race was begun;  
 Shall the acts and the actors meet not any more!  
 Shall the deeds and the doers be always estranged?  
 Is there not a wide place—an inviting, fair shore,  
 Where the man and the moment shall meet, nor deplore  
 The evanishing old order of things gone before?

\* \* \* \* \*

O, there must be!—there must be, fruition for hope!  
 Hid away in the bosom of the swift coming years,  
 When the able may climb up ambition's wild slope,  
 Nor occasion the down-pour of innocent tears!  
 O, hands unseen!—O, waiting men!—  
 Somewhere!—Somewhen!"

J. W. MORGAN.

#### XIV. REV. MARTIN BIBB (1879)

Rev. Martin Bibb was a nephew of Rev. Martin T. Bibb, who was pastor of the Greenbrier Church from 1852 to 1857. He was also a son-in-law of Rev. M. Ellison, another pastor of this church.

Bro. Bibb is said to have been one of strongest men in the ministry in this part of the state. He had no school advantages, and yet he became a considerable scholar, able to read Latin and Greek. This knowledge he acquired in private study, working at night by the light of a pine torch, after his day's labor upon the farm.

As a preacher of the gospel he was considerably above the average. His fine physique gave him a commanding and impressive appearance in the pulpit, and his language and style of delivery were always attractive. In addition to this he was humble, meek, and unassuming, and his unimpeachable Christian life was a constant vindication of the truth of the gospel which he preached. The main theme of his preaching was "Christ and Him Crucified," and many of the saints who are yet living thank God for this faithful preacher as the instrument of their salvation.

In all the public gatherings of the Baptists of this section, Bro. Bibb was well known in his day, and he was always relied upon for the strength of his judgment, and for his ability to



REV. MARTIN BIBB.







REV. B. P. PHILLIPS.

meet any emergency that might arise. In illustration of the latter point the following story is told: "At a meeting of the Greenbrier Association, Dr. W. P. Walker was preaching to a large congregation, and M. Bibb occupied the rostrum with the preacher. From some unknown cause Dr. Walker broke down in the midst of his sermon and had to take his seat. Immediately, and as though nothing unusual had happened, Bro. Bibb arose, and taking up the thread of Dr. Walker's discourse, completed the sermon in a most satisfactory manner, and redeemed the occasion.

Bro. Bibb's term of service in the Greenbrier Church was short, but he is lovingly remembered by many of the older members of the church. We regret that we are unable to give the dates in connection with the events of his life. Also that we could not give a more accurate account of his life's work.

J. W. MORGAN.

Compiled from notes furnished by J. C. Woodson.

#### XV. REV. BARNIE HAMILTON PHILLIPS (1886-1888).

Rev. B. H. Phillips was one of the most beloved pastors of the Greenbrier Church. His deep sincerity, his genuine but unassuming worth, his thorough but unaffected consecration, his genial manner, and his loving heart, bound him by the strongest ties to those who see beneath the surface of things and of men. But I will let the story of his life be told by one who is better qualified than any one else to speak of him—his faithful and loving wife, who has striven so nobly and so successfully to train the children that were left in her care.

"Barnie Hamilton Phillips was born in Carrol County, Tenn., May 6, 1854. He graduated from Wake Forest College with the degree of Bachelor of Arts, in June 1880. He was baptized into the fellowship of Selma Baptist Church, N. C., by Rev. N. B. Cobb, on the third Sabbath in November, 1874.

"He had his first impressions that God was calling him to the ministry while he was a student at college, but he fought against it, fearing that he might be mistaken. In the spring following his graduation, however, while ill with typhoid fever, he decided that the Lord did wish for him to preach, and he promised that if God would let him get well he would obey the call. He

preached his first sermon in New Friendship Church, near Winston Salem, N. C., July 3, 1881, and was ordained at Reidsville, N. C., April 4, 1882,

"The first year of his ministry he served country churches, being employed by the State Mission Board. He became pastor of Reidsville Baptist Church in February, 1883. He was also pastor at Rockingham, N. C. From there he was called to Alderson and Ronceverte, W. Va. After resigning at Alderson in October, 1888, he returned to N. C., and took work in the Richmond Co. Association. From there he was called to Whiteville, N. C., and from this charge he was called to heaven, where he ever lives with Jesus, who died that we all might have eternal life.

"In August of the year, 1890, he was compelled to give up his work, and from Whiteville he went to Colorado Springs in hope of restoration, but returned to Reidville about December, 20, 1890, and died January 29, 1891.

"He met death without a fear, and was bright and cheerful to the end. His only concern was for the family he was leaving. He was fond of children, loved his own devotedly, and was never happier than when at home with his own little family.

"In his work he always tried to get down on a level with the people, that he might be able to lift them up. He had no enemies, and always had an encouraging word for every one. He tried to be faithful and true in the discharge of all of his duties. On his death bed he remarked that he had preached 760 sermons. 'I go hopefully,' he said, 'but not depending on anything that I have done for salvation.' His last words were, 'The will of the Lord be done.' "

The following lines written by Geo. Alderson, Jr., for *The Greenbrier Baptist*, of February, 1902, fittingly close this sketch:

"Among the most pleasing early recollections of this writer are the kindly face, the benignant manner, and the cheery voice of Mr. Phillips. He was gentle as a woman, and yet firm when need be, a man of great power and persuasion in the pulpit, a beloved visitor in the homes of his people. He was a thorough Baptist, yet of such Christian love and sympathy as endeared him to all the people. The writer has heard a loving tribute paid to his memory by the minister whose charge of the Presby-





REV. C. T. KIRTNER.

terian church here was contemporaneous with Mr. Phillips' pastorate. He died not a great while after his return to the Southland. Weak from long suffering, he was unable to lift his hands, and his dying request was that his wife might lift his arms toward Heaven.' Thus he softly fell on sleep."

J. W. MORGAN.

#### XVI. REV W. H. ADAMS (1889).

Rev. W. H. Adams succeeded Bro. Phillips as pastor of the Greenbrier Church. He was born in Campbell County, Va., March 15th, 1840. He was baptized by Rev. G. W. McGraw in 1867, and was ordained to the gospel ministry in 1869. He has been actively engaged in the work of the ministry for over thirty-five years, serving churches in Fayette, Greenbrier, Nicholas and Kanawha counties. He was pastor of the Jennette Church in Fayette Co. for twenty-five years.

This writer is not personally acquainted with Bro. Adams but he has heard him spoken of as a strong man, an earnest and forceful preacher, and a faithful pastor. More than one thousand persons have been baptized and added to the church under his ministry.

Bro. Adams served the Greenbrier Church for only a short period. He began his work in April, 1889, and in October of the same year resigned in favor of Rev. L. E. Peters, who, however, declined to accept the call of the church.

J. W. MORGAN.

#### XVII. REV CHARLES THOMAS KIRTNER (1890-1892.)

Rev. **C. T.** Kirtner was called to the pastorate of the Greenbrier Baptist Church June 18, 1890, and served for two years, devoting three-fourths of his time to the work. He is a native of Mercer Co., W. Va., and was born March 17th, 1860. As most other ministers of the gospel, he was born in the country, and during his early years he had the incomparable advantages of life upon the farm.

Bro. Kirtner was not converted until he was about 23 years of age. In the Fall of 1883 he was convicted of sin, and he began earnestly to seek the Lord. One night in his room in his boarding-house he kept up the struggle till about 2 o'clock in

The morning, when suddenly the light broke in upon him, and he obtained peace. With his surrender to the Lord there came the conviction of duty to devote himself to the work of preaching the gospel.

He studied for three years in the Normal School at Athens, W. Va., and afterward attended Richmond College, Crozer Seminary, and the Southern Baptist Theological Seminary, spending one year in each of these institutions.

On Mar. 14, 1889, he was united in marriage, by Rev. J. P. Campbell, to Miss Rebecca Florence Nowlan, of Alderson, W. Va. She is an excellent Christian woman, and has been a faithful assistant of her husband in his important work.

Up to the present time Bro. Kirtner has held seven pastorates. After leaving the Greenbrier Church in March 1892, he served Milton Church for four years, Hinton Central for two years, St. Albans for five years, Russell, Ky., for one year, and he is now serving St. Albans again for half of his time, and is devoting the other half to Montgomery.

Under his pastorate in the Greenbrier Church the Mission Circle seems to have been vigorous. The membership of the Church numbered 163, and the Sunday School had an attendance of 64. The parsonage was completed in his pastorate.

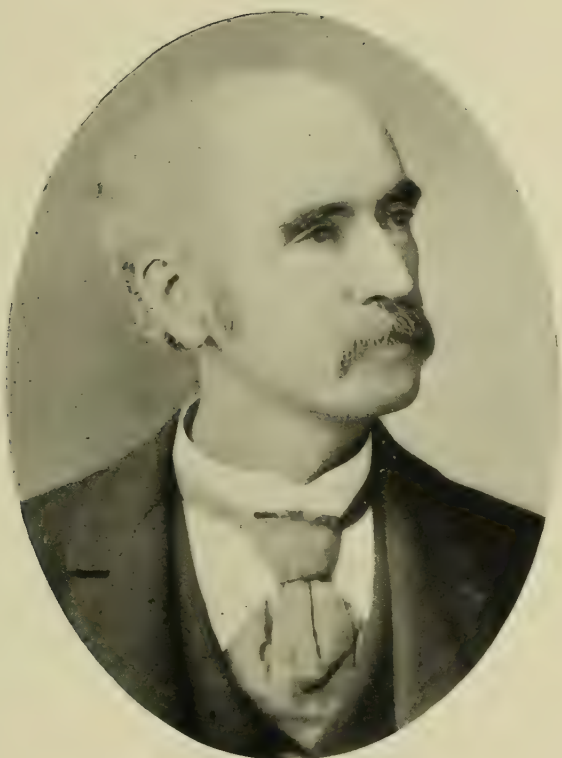
In his preaching Bro. Kirtner is earnest and decidedly evangelistic. His work has been largely blessed in the salvation of souls, there having been about 1000 professions of faith under his sermons during the last twelve years of his ministry.

J. W. MORGAN.

#### XVIII. PATRICK GREGORY MEATH (1892-1894).

Rev. P. G. Meath was born in Clare County, Ireland, Feb. 6, 1842, but removed to America with his parents when a mere lad. He attended district schools, the Christian Brothers' at LaSalle, Ill., St. Mary's of the Lake in Chicago, Illinois State Normal, and the Theological Seminary at Louisville, Ky.

He was pastor of the Baptist Church at Newhamed, Ill., and Newtown, Ind. Also of the following in the State of Iowa—Rockwell City, Tarhville, Tama, Toledo, and Afton. He became pastor of the Greenbrier Church in the autumn of 1892. After his resignation of this church he went to Newark, Ohio,



REV. P. G. MEATH



and from there to Chicago where he now is, attending a Medical School.

While Pastor of the Greenbrier Church, he was seldom idle. He was a man of great energy and of undoubted piety. His preaching was all along the line of obedience, and he practiced what he preached. He said to the writer at one time, that he never knew what true happiness was until he learned to trust and obey.

He traveled on foot over hills and mountains, looking after his members as well as others. When he entered a house he would question everyone present about their spiritual condition. For all true Christians he had words of encouragement, but those who were negligent of duty he had the courage to reprove. A man of such type seldom escapes persecution.

He had strong faith in the power of prayer, and was willing to trust God for small favors as well as great ones. While making his rounds over the hills, he once called at a home where the family consisted of husband and wife. The fruit trees were in bloom, and the weather having become unusually cold, the wife expressed her fear that the fruit would be lost. Bro. Meath bade her be of good cheer, and in making the inevitable prayer at the conclusion of his visit, he asked that the fruit might be saved, and that there might be an abundant crop. The prayer was answered. When fall came the farmer had to put props under his trees to keep the limbs from being broken by the weight of the fruit.

He took such a deep interest in every one, that some doubted his being a Baptist, but we heard him preach one sermon that would convince the most skeptical that they were mistaken. He favored all reform movements which would build up Christianity. He organized the first society among the young people of the church. He believed in the Covenant meeting, which he considered the life of the church.

The writer of this sketch admired him for his noble traits of character, and as long as he retains his memory (though not a Baptist) will cherish with high regard, and grateful recollections the memory of P. G. Meath.

JOHN G. STEVENS.

## XIX. REV. HARVEY McLAUGHLIN (1894-1898).

Rev. Harvey McLaughlin was born in Nicholas Co., W. Va., in the year 1852. At the age of 17 he was baptized into the fellowship of the Middle Run Baptist Church. Two years later he was licensed to preach by the Mouth of Greenbrier Church, and in 1875 he was ordained to the full work of the ministry.

In 1872 he entered Dennison University, but owing to ill health he was not able to finish the course. He entered the Southern Baptist Theological Seminary in 1879, but again his health forced him to give up his work.

During his ministry he has been pastor of Kirkersville, Perrys ville and King's Creek Churches in Ohio, and of Broad Run, Sinks Grove, Wolf Creek, Indian Mills, Greenbrier, and other churches in West Virginia.

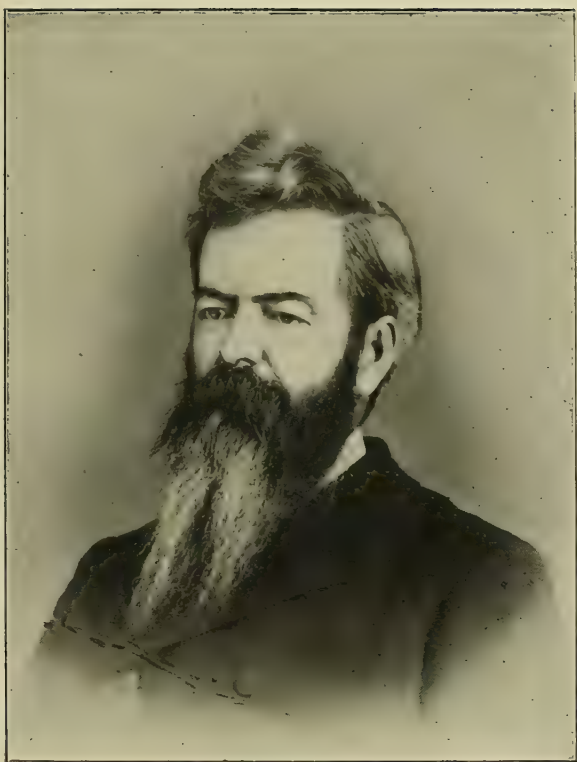
Mr. McLaughlin is one of the most eloquent and profound preachers who have served the Greenbrier Church within the memory of this writer. His forte is the peculiar doctrines and tenets of the Baptist Church. His wide reading, receptive mind, and remarkably retentive memory, have made him the superior, perhaps, of any other man in the state, in his ability to expound and defend the beliefs of his denomination.

Another thing in which he excels is the art of adjusting personal and church difficulties. The blessing pronounced upon the peacemaker will surely be his. Perhaps no one within a similar sphere of influence has been instrumental in settling more quarrels than he. His unusual tact in this direction is also illustrated in his ability to discuss, with men of other denominations, the points of difference between the churches without giving any offense to his adversary.

His social qualities may well be inferred from the fact that he was on friendly terms with practically every man, woman and child in the neighborhood of the Greenbrier Church.

The term "Christian gentlemen" is as truly applicable to Mr. McLaughlin as to any one known to this writer. He is always courteous and kind, honorable in all the relations of life, and he is possessed of a type of piety whose genuineness no one who knows him can doubt.

EMMA C. ALDERSON.



REV. H. McLAUGHLIN







REV. M. A. KELLY.

## XX. REV. MICHAEL ANGELO KELLEY (1899-1900).

Rev. M. A. Kelly<sup>e</sup> was born near Cumberland, Md., on the 30th of December, 1848. He was converted Dec. 15th, 1875, when he was 27 years of age, and was ordained April 29th, 1890, at 42 years of age. His education was received in the common and normal schools. His theological training was obtained in private study. He has been pastor of the following churches:—Hebron, Olive, Milton and Guyandotte in Cabell County, of Logan in Logan County, of Danville in Boone County, of Virginia Avenue in Charleston, of the Greenbrier Church in Alderson, and of Cross Roads and Blackville in Monongalia County, all in West Virginia. At the time of this writing he is pastor of the Wahoo Baptist Church in Sumpter County, Florida.

Bro. Kelley occupies a place that is unique among the pastors of the old Greenbrier Church. At times he was very genial and exceedingly interesting in conversation, while at other times he was inclined to be reserved. He was a man of intense feeling, and his opinions when once formed were always resolutely adhered to. In his views as to truth and duty he was wholly uncompromising, and he made few efforts to practice the art of diplomacy.

Bro. Kelley possesses an intellect unusually vigorous and penetrating. His views of the truth seem never to be obscured by any mist of thought, and his ideas are stated with rare precision and accuracy. With him language is for the expression of ideas, and few words are ever wasted in his discourses. He seems to know precisely what to say, how to say it, and, best of all it has sometimes seemed to us, he knows how to stop when the last word had been said.

As a preacher Bro. Kelley is always interesting and always helpful. He never fails to have food both for the head and the heart. His sermons are short, pointed, and practical. In his address he is earnest, animated, and often positively eloquent. One of his most intelligent hearers said of him while pastor of the Greenbrier Church: "I would rather listen to Bro. Kelley from year to year than any other man I know." His sermons are of uniform excellence, and uniformly excellent.

As a Christian, Bro. Kelley seems to have had the confidence of all who knew him, and a number of persons in the neighborhood of the Old Greenbrier Church have spoken to this writer of the high esteem in which they hold this former pastor and faithful servant of the Master.

J. W. MORGAN.

## XXI. JOHN CALVIN KILLIAN (1901-1903.)

Rev. J. C. Killian, was born at Reading, Pennsylvania, July 6th, 1870. In January 1882, at the early age of eleven years, he gave his heart to the Lord, and united with the church. He attended the Lebanon Valley College, Pa., for a little over three years. It was while in school here, that young Killian was doctrinally converted, and became a Baptist. After leaving Lebanon Valley College, he attended Mount Hermon School, near Northfield, Mass., that splendid institution, founded and carried on under the supervision of Mr. D. L. Moody. Here he spent a part of one year, coming in touch with the leading Christian workers of this country and Europe, who are accustomed to gather each summer at Northfield. Here, doubtless, Bro. Killian's love for soul-winning was kindled afresh, and became a characteristic of his life. He had resolved to give himself to the work of the ministry, and to prepare himself for this great work, he entered the Crozer Theological Seminary at Upland, Pa., from which institution, he graduated in the summer of 1894.

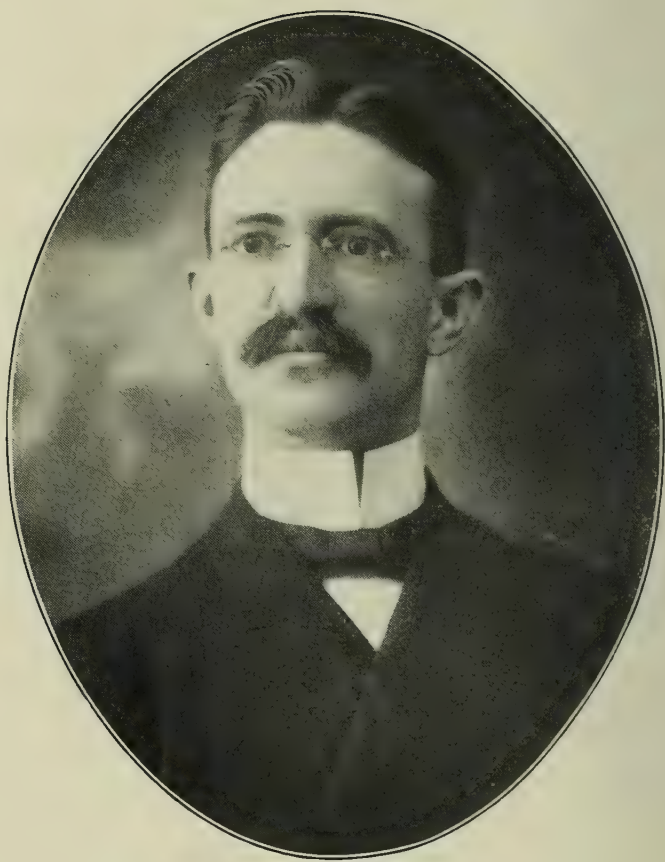
His first pastorate was at Hammonton, Pa. From this church, he was called to Trenton, N. J., to be the associate pastor of the First Church. In November 1900, he was recommended to the Greenbrier Baptist Church, and was invited to spend one month with the church, with a view to a call to its pastorate. During this time he so endeared himself to the people of Alderson, that he received a unanimous call to become pastor, and entered into this relation, in January 1901. During his pastorate here, and largely through the untiring efforts of Bro. Killian, supported by loyal Baptist business men in Southern W. Va., the Alderson Academy was founded, fuller mention of which will be made in another place. The church paper "The Greenbrier Baptist;" was begun in Bro. Killian's administration, and has become a potent factor in the church life since. About this time the baptistry was put into the church. Much



REV. J. C. KILLIAN.







REV. GEORGE E. DAVIS.

evangelistic work was done during these years, and the membership of the organization was increased with a net gain of 51. Bro. Killian, while here, preached 382 sermons, and made over 1700 pastoral visits. The weekly envelope system of church finance was introduced, and the monthly business meeting was superseded by the quarterly meeting, which has continued to the present time.

After a stay of two and a half years, on June 21, 1903, Bro. Killian offered his resignation, which was accepted with great reluctance by the church, July 5th.

From Alderson he went to the pastorate of the New Britain Church, Pa. Later he was called back to West Virginia to become District Missionary of the Northern District, which position he held until called to the pastorate of Grace Baptist Church of Trenton, N. J., where he is located at this time. The Greenbrier Church has had no pastor more universally loved than Bro. Killian. He is a man of untiring energy, and great enthusiasm in the work of the Lord. He has the faculty of making friends, and every-where he goes he has a host of them. He is fortunate in the possession of a splendid wife, who is an untiring church-worker and a woman of culture and refinement, whose help has, in no small degree, enabled her husband to attain the success he has had.

A. B. WITHERS.

## XXII. REV. GEORGE EDWARD DAVIS. (1903-1905).

The subject of this sketch is a native of Baltimore, Md., where he was born November 20th, 1874. His parents, Thomas Benton Davis and Mrs. J. H. Magruder Davis are members of the high Episcopal Church, and Bro. Davis for some time served as altar boy and choirister in the same.

At the age of eighteen, while in business at Ellwood City, Pa., Bro. Davis began to attend the Baptist Church. He had become dissatisfied with the Episcopal Church, and going to a baptist minister he asked to be directed in the study of Baptist doctrines and beliefs. The pastor wisely gave him no literature on the subject except the New Testament, which he directed him to study. The result of his investigation was what usually follows upon such a study of the scriptures,—his decision within a few weeks to be baptized and to unite with the Baptist Church.

Soon after his baptism, Bro. Davis became convinced that it was his duty to preach the gospel, and, giving up his business position in Ellwood City, he entered Hall Institute, a Baptist School, located at Sharon, Pa., where he remained for several years. In the fall of 1900 he entered Crozer Theological Seminary at Chester, Pa., and in 1903 he graduated in the English department of this institution.

While at Hall Institute, Bro. Davis was married, Sept. 10, 1894, to Miss Katherine Test of Sharon, Pa. She is accomplished and consecrated, and has proved a most efficient helpmeet for her husband in his important work.

In the fall of 1903 Bro. Davis accepted the pastorate of the Greenbrier Baptist Church and served in this capacity until May 1905, when he resigned to take charge of the church at Clifton Forge, Va. During his administration the Greenbrier Church was prosperous, and made definite progress along various lines. Under his leadership the church building was remodeled, and provided with new seats, electric lights, and heating apparatus, at a cost of about \$3,000.00.

As a preacher of the Gospel Bro. Davis is earnest, forceful, and direct. His style of address is attractive and his sermons have been instrumental in leading quite a number of persons to profess faith in Christ. At the time of this writing his ministry in Clifton Forge is being abundantly blessed, and the church is making much progress.

J. W. MORGAN.

### XXIII. REV. J. W. Morgan (1905- ).

The subject of this sketch, was born among the hills of the Blue Ridge, near Sperryville, Rappahannock County, Virginia, July 1, 1870. When he was about seven years of age, his father removed to the neighborhood of Washington, in the same county, and some years later, to Eggbornsville, Culpeper County.

The boy was born heir to neither poverty nor wealth, but to what is far better than even the latter, a healthy body, a sound mind, and a religious bent of nature, transmitted by a virtuous ancestry. His early life was spent on his father's farm, and attending the country schools. From a child he was studious, and a lover of books. At the age of eighteen he went to

Missouri, attending, for a year and a half, the preparatory department of the State University. Two years spent in teaching in the public schools in the home state, followed this. About this time came the call to preach the Gospel, to which he responded by beginning his special preparation for the work. For a number of years he had been a Christian, but had not, up to this time sought and found the Lord's will for him in a life work. Before his birth, a godly mother had prayed that a son of hers might some day preach the Gospel, and her prayer was more than answered, in the fact that two of her sons are today engaged in the work of proclaiming the message of salvation. The younger brother, Rev. S. L. Morgan, is, at this writing, pastor of the Baptist Church, at Littleton, N. C.

In the fall of 1894, the two brothers entered Richmond College, from which they graduated in June 1899, with the degree of B. A. In the autumn of the same year, Bro. Morgan began his theological course in Crozer Seminary, and in June 1904, graduated in the Greek-English course of this institution.

While in Crozer Seminary, he met Miss Adela R. Coulter, a young lady of splendid accomplishments, and on the first day of July, following his graduation from the last mentioned institution, they were united in marriage. Mrs. Morgan is justly entitled to share in whatever of glory there shall come to her husband in his noble work, for she is a most faithful and efficient helpmeet.

Several months after his marriage, Bro. Morgan accepted the pastorate of the Baptist church at Weldon, N. C., where he remained until called to take charge of the Greenbrier Church, October 15th, 1905. His work on this field has been characterized by a quickened missionary interest, and an evangelistic spirit. As a preacher, Bro. Morgan is thoroughly evangelistic, and scriptural. He has no patience with men or theories that disparage the authority of God's Word. He is modest in his estimation of himself, and is, in every respect, a thorough Christian gentleman. It affords the writer of this sketch, peculiar pleasure to speak thus concerning one whom he holds in highest esteem.

A. B. WITHERS.







REV. A. B. WITHERS

THE RECORDS  
OF THE  
GREENBRIER BAPTIST CHURCH  
BY A. B. WITHERS

## REV. A. B. WITHERS.

Rev. A. B. Withers was born in Mason Co., W. Va., Dec. 28, 1871. His father was a farmer, and the boy's early years were spent in the quiet of the country home. He had but few Sunday School and church advantages, the nearest church being four miles off, while the church of which his mother was a member, was eight miles distant. But whatever he may have missed through lack of church advantages, was supplied in the home training. His father, though not at that time a professor of religion, sought to inculcate in his children the virtues of Christian morality. His mother, however, was an earnest Christian, and the piety of her life was strongly impressed upon the character of her children. Such influences as I have mentioned, early led the subject of this sketch to seek the way of salvation. When a mere boy he was impressed with the thought that he must some day preach the gospel, though he did not accept Christ until he was nineteen years of age.

In April 1890, Bro. Withers entered college at Lebanon, Ohio, and in 1896 graduated with the degree of B. A. In the fall of the same year he entered the Southern Baptist Theological Seminary, where he continued for two years, completing Hebrew, Greek, the English Bible, Homiletics, and Biblical Introduction. In the summer of 1898 he was married to Miss Nellie E. Wanzer, of Mesopotamia, Ohio, a schoolmate of his college days in Lebanon. For three years after leaving the Seminary, Bro. Withers taught in the Fayetteville Academy, and at Oak Hill, W. Va. While at the former place he was called to his first pastorate, that of the Cotton Hill Church and was ordained to the work of the ministry in the Spring of 1900. After this he was called to take charge of the Mission work at Gypsy, W. Va., and later he became pastor of the Hepzibah Church in Harrison Co. In April, 1904, he entered the employment of the American Baptist Publication Society as colporter and Sunday School missionary, assistant to Rev. L. E. Peters, and at this writing he is still engaged in this work. In addition to this he accepted in April, 1906, the W. Va. management of the "Journal and Messenger."

As a man, as a Christian, and as a minister of the gospel, Bro. Withers has the esteem of all who know him. He is genial in manner, sound in the faith, consistent in his practice, and earnest in his proclamation of the truth delivered once for all to the saints.

Though never pastor of the Greenbrier Church Bro. Withers has frequently supplied the pulpit, and his presence in the pew has often given inspiration to the present pastor.

J. W. MORGAN.

# Pastorates of the Greenbrier Babbist Church.

1	JOHN ALDERSON, 1781-Mar. 5, 1821	40 yrs.
2.	JAMES ELLISON, 1821-1828	7 yrs
3.	JAMES O. ALDERSON, 1828-APRIL 13, 1832	4 yrs.
	Interim 1832-1834.	
4.	LEWIS ALLEN ALDERSON, 1834-1837	3 yrs.
	Interim 1837-1838.	
5	LEWIS ALLEN ALDERSON, 1839-1840	2 yrs.
	Interim 1841.	
6.	JAMES REMLEY, Dec. 1841-Oct. 1844	3 yrs.
7.	JOHN P. CORRON, 1845-1846	1 yr.
8.	LEWIS ALLEN ALDERSON, 1847-1850	4 yrs.
9.	WM. G. MARGRAVE, 1851, Jan.-Dec	1 yr.
10.	MARTIN T. BIBB, Feb. 1852-Mar. 1857	5 yrs.
11.	SILAS LIVERMORE, Apr. 1857-May 1859	2 yrs.
12.	MATTHEW ELLISON, Oct. 1859-May 1865	6 yrs.
13.	WM. FISHER, June 1865-June 1866	1 yr.
14.	THEODORE GIVEN, Aug. 1866-Nov. 1877	11 yrs.
15.	BAYLUS CADE, Mar 1878-Nov. 1878	9 mos.
16.	M. BIBB, Mar. 1879-Sept. 1879	6 mos.
17.	BAYLUS CADE, Sept. 1879-June 1881	2 yrs.
18.	MATTHEW ELLISON, Nov. 1881-Nov. 1883	2 yrs
19.	BAYLUS CADE, Jan. 1884-May 1885	16 mos.
	Interim.—T. H. Fitzgerald supply.	
20.	B. H. PHILLIPS, Sept. 1886-Oct. 1888	2 yrs.
21.	W. H. ADAMS, Apr. 1889-Oct. 1889	6 mos.
22.	C. T. KIRTNER, Apr. 1890-Mar. 1892	2 yrs.
23.	PATRICK G. MEATH, Oct. 1892-June 1894	21 mos.
24.	HARVEY McLAUGHLIN, Aug. 1894-June 1898	2 yrs.
	Interim 1 yr.	
25.	M. A. KELLEY, Aug. 1899-July 1900	1 yr.
26.	JOHN CALVIN KILLIAN, Feb. '01-Aug. '03	30 mos.
27.	GEO. EDWARD DAVIS, Oct. 1903-May 1905	19 mos.
28.	JOHN W. MORGAN, Oct. 1905—	

# THE RECORDS

Before us as we write, lie four record books. Two of these are very venerable in appearance. Though one-hundred and twenty-five years have passed away since the first words were written in the oldest of these records, and though time has yellowed its pages, yet the writing stands out remarkably clear. The two oldest of these books are bound in boards and are backed with leather, and, unless handled very carefully in future years, can not long survive. These records are exceedingly precious to some of us, for they tell us somewhat of the story of the heroic struggles of the men who laid the foundations of our Baptist Zion in Southern West Virginia. Let us turn through these yellowed pages, and glean from them some of the facts of value and interest written therein.

On the title page is printed with pen, and by careful lettering:

## *THE MINUTES OF THE BAPTIST Church*

Wherein is contained the preceedings of the  
Church from its constitution to this present.

On the following page are found the names of seventy-three persons—membership of the church up to 1835, when the first book closes. Of these, the first twelve (said to be the *charter members*) are JOHN ALDERSON, MARY ALDERSON, THOMAS ALDERSON, JOHN KIPPERS, JOHN SHEPPHERD, JOHN SCAGGS, KATHARINE SCAGGS, JOSEPH SCAGGS, LUCY SCAGGS, BAILEY WOOD, ANN WOOD and JAMES WOOD. On the next page the Church Covenant, dating Nov. 24, 1781, is recorded, and we deem it fitting to transcribe it here. It is as follows:

"God of his Infinite mercy and free grace has been pleased to spare a few of his unworthy creatures in this remote part of the earth having as we hope called us out of darkness into the marvellous light of his Dear Son plucking us as fire brands from the Burning of Eternal Hell and placing our feet on the Rock of Ages Christ Jesus—We, therefore believing it to be our duty as in the presence of Almighty God, who is the searcher of all hearts to Covenant and agree one with another, to maintain the great duties of religion. First, our duty to God; Secondly, our Duty to one another, and first our duty to God. We will endeavor through grace to Assemble ourselves together in order to worship God, we, and as many of our families as can be influenced upon by our precept and example, to hold up the worship of God in our Families and to Instruct them in the principles of Christianity as far as it pleases God to give light and liberty, to be mindful of the Lord's Day, to fill our Seats in the house of God, there to call upon his name and celebrate his praise. Secondly, our Duty to one another. We will endeavor through Divine Assistance to promote the Interest of one another, as far as it is consistent with God's glory, and our good to watch over one another in love, to pray with and for one another, to contribute to our minister's necessity, as far as our ability permits, and to assist the poor as much as in us lies, believing it to be duty, if God should call any of us by Death, the children of the Disceased, where provision is not made, and necessity so requires, are to be taken into the care of the Brethren, that they may be brought up and instructed in the fear of the Lord, believing that these Dutys, and all others that God hath appointed in his Word, we endeavor to comply with, in testimony of the same we have set our hands, Believing that it is approved of God, and ratified in heaven, even so Come Lord Jesus, Amen and Amen.

Greenbrier County nigh Muddy Creek, constituted November 24, 1781."

On page six, the Records Proper begin. In this sketch we shall endeavor as far as possible, to let the Records tell their own story, adding only such observations of our own as we deem necessary to make the original writer's meaning clear, or to call attention to points of value or interest likely to be overlooked by the reader.

It is an old adage, "Blessed is the nation that has no history," for history is usually the record of successive wars. It is too true that historians dwell more largely on the times of trouble than times of peace. This is, perhaps, due largely to the fact that the annals of war are, to the average reader, more interesting than the annals of peace. The demand therefore, creates the supply. This is illustrated by the columns of the modern newspaper, which are filled with reports of murders and scandals. But there is another element entering into the explanation of this peculiarity of history—ancient and modern, secular and church. It is the fact that these troubles recorded are the exceptions in life and history. It is the unusual that attracts attention, and for this reason, it is recorded. Is this not mainly the explanation why church records are made up largely of the troubles of Zion? As we traverse the records of the Greenbrier Church, if we find what we think an undue amount of trouble, let us bear in mind this characteristic of all recorded history. Let us remember that no mention has been made of the stirring sermons that were preached by the godly, earnest men who filled her pulpit, that the records of heaven alone chronicle the songs and shouts of praise and the fervent prayers that went up to God from these honest and sincere hearts that met in these early years for the worship of God. The testimony of hundreds of new-born souls is not recorded in these pages. The deeds of benevolence, the watchings beside the sick-bed, the humble self-sacrificing acts in rigors of winter and heat of summer—no mention is made of these.

JOHN ALDERSON, 1781-1821 (40 yrs.)

As is well known, the first pastor of Greenbrier Church was John Alderson.

Jan. 25, 1782. The first monthly church meeting of which we have any record, is that of Jan. 25, 1782: "Meeting was opened by reading a small improvement upon the 4th chapter of Nehemiah after prayer for direction a Door was opened for Receiving of Experience, Rachel Davis was received by telling a law and gospel experience. It is the mind of the church that any of the members, or non members, may offer their Children to be prayed for."

May 24, 1783. "Having taken it into consideration respecting a place for public worship, it was thought a place most

convenient on Mr. William Morris land nigh Baughmans Ford, Green Brier River, an acre of which being granted by Sd (said) Morris for the building of a Meeting house and timber Bends Drawn for the adapting of the Sd (said) Meeting house for the use of the Baptist Society, and for a publick place of Interment to Bury the Dead."

July 25, 1783. "The church having formed a plan for the building of our meeting house (viz) 25 by 17, a chimney in the middle in the Breadth of the house, to Begin building August next. \* \* \* The church matters lying somewhat difficult, and times Intricate, so that we can not send a messenger to our Annual Association this year."

Nov. 29, 1783. "Met at Bro. John Osborns according to appointment. After invoking the Divine Aid proceeded, which was to collect church expenses amounting to One Dollar, being Levyed on nine members, male & female, Bro. John Alderson and wife, exempted which ammounted to eight pence apiece."

July 24, 1784. "Our Meeting House has so fixed that we can do business altho not finished."

Oct. 29, 1784. "Ordered that communion be held the last Sunday in May and the last Sunday in November."

May 28, 1785. "Query proposed to the church Whether it was consistent with a Christian Character to encourage frolicking in their houses or not. Answered unanimously not right. The church has suspended Br. John Vincy from communion for the above crime until he gives satisfaction to the church by repentance." We see that thus early, the church put itself on record against dancing.

Oct. 29, 1785. Note the sacred regard for the communion season, as indicated by the following extract. "As next meeting is our stated time for Communion Ordered that Friday be appointed for fasting and prayer, Saturday for taking in experiences and other Business. Sunday for the administration of the Supper."

Jun. 24, 1786. "The Asn. (Association) having requested an answer or advice respecting Slavery from the churches they personate, we Believe it to be an evil in keeping them in bondage for life. Our church having but few in their Possession, we hope our Brethren will not think it hard if we lie neuter in this

matter." Here we find a symptom of the great national trouble which the country was already beginning to grapple with.

July 26, 1788. The church territory was divided into three districts: "Those that are nigh (are required) to attend once a month: the second division those within 15 miles once a quarter and those at a further distance once a year." Thus we get some idea of the area over which the membership were scattered. A close scrutiny of the records during the first seventy-five years of the church's history, reveals the fact that rigid discipline was enforced. There seems to have been frequent occasion for it also.

Several peculiar expressions are characteristic of these early records. New converts are said to have related a "Law and Gospel experience." Excluded members are spoken of as "ex-communicated." The pastor is called "Our Laboring Brother," and "Elder" is the title given to ministers. The word Reverend does not appear in the records until 1820, and we wish that this unscriptural title might never have been applied to ministers of the gospel.

Jan. 26, 1793. "The meeting house being out of repair and going fast to decay it was concluded upon to draw a subscription in order for the members and non members to give a sum, voluntarily, to cover it with shingles and build a stone chimney." It will be noted that the house now "going fast to decay" is scarcely ten years old.

Apr. 26, 1793. "A motion was made for assisting Br. Alderson in providing him in wearing apparel. Br. Skaggs and Br. Hylare was to advance ten shilling apiece for that purpose."

Feb. 28, 1794. "The church has taken into contemplation the Contributing toward the Support of our Minister, especially in Cloathing."

Mar. 29, 1794. "According to the motion made last meeting in assisting Br. Alderson yearly, John Viney two Dollars Sister Davis one Dollar, Thomas Scaggs one Dollar, to be paid against our stated meeting in December." Four dollars seems to have been the stated salary of the pastor at that time. The records show that he had a great deal of trouble in getting that much, some years. At that time, it will be noticed, and from the reading of the records it seems significant, that they spelled "dollar" with a big "D."

Jul. 26, 1794. The names of the Moderator and Clerk here appear for the first time, appended to the minutes—John Alderson Mod., John Walker Clerk. This does not become a practice until after 1830. It seems, however, from evidences of style and hand writing, that the same clerk officiated during all these years. From July 1794 to Feb. 1796, the clerk was "out of the country," consequently no record was kept.

Apr. 27, 1796. "Our district meeting (called otherwise "yearly meeting,") being upon hand it was thought necessary to attend the same; It may not be amiss to give a small definition of the nature or cause of district meetings, as we live a great distance from the body of our Association (the New River Association) so that we could not always attend, it was thought By appointing such a meeting it would be a means of Drawing the members together, likewise to propagate the gospel call in getting the people together, trusting the Issue to great ruler of the Universe." These District Meetings, it appears, were usually held in the early summer, the time and place of meeting being fixed at the associational meetings.

Aug. 27, 1797. "A complaint was brought before the Church By Bro. John Alderson against Sister Susannah Taylor for publicly rebuking him not having taken Gospel steps. The Sister acknowledged she was in the fault and a reconciliation was made Between them and the members of the church."

July 29, 1799. "The brethren look upon it as a duty to assist our labouring Brother in a Days work, or the Vallue thereof, for his services in going to the Kenawa Society Meeting—The Church has recommended an old Treatise on Baptism by H. Danvers, printed in the year 1694, to be reprinted for the Benefit of the publick as there are but few copies in the states."

Aug. 20, 1801. "Motion made whether this church is willing to be constituted into an Asn. (Association) or not Ans'r in the affirmative." (This new Association was the Greenbrier, formed from the New River Association, with Peters Mountain as its eastern boundary line, and was at its organization, 1801, composed of four churches, viz: Green Brier, Big Levels at Lewisburg, Kanawha at Pratt, and Indian Creek.)

Feb. 27, 1802. "Sister Washburn being very aged unable to help herself, being in want, the Church has taken her case into

consideration and so has contributed something toward her relief."

Mar. 27, 1802. " \* \* \* \* the meeting house wants finishing, in laying the floor and finishing the gallery."

Jan. 29, 1803. "Query--Whether mercy was an attribute of the Deity or an act proceeding from an attribute, the church not being fully satisfied with the voice of the Asn it was brought Before the church for hearing \* \* \* \* it was laid over for further investigation against our next meeting." Next month, after considerable discussion, it was decided that mercy is an attribute as well as an act. These early church meetings seem to have been a sort of theological gymnasium, in which the intellectual exercises were somewhat severe.

Nov. 26, 1803. "Bro. Thomas Scaggs is exempted in future from paying any church expence by reason of his Old age and infirm state of health."

Feb. 26, 1804. "A complaint lodged against Br. Abraham Riffe for exercising his gift Contrary to the voice of the Church, Bro. Walker is appointed to cite him to ap. at the next meeting to render an account of his proceedings in the above matter." There are frequent references in these records to the money due Br. Alderson, and the brethren seem to have had a great deal of difficulty in collecting it.

"The Church has chosen Bro. John Alderson and Br. John Kippers to make application to William Morris, Senior, Owner of the land whereon the meeting house is situated, to obtain a Deed for an Acre of Sd (said) land which was granted by bond on William Morris, Junior, now Disceased but the title never obtained."

Aug. 24, 1805. "Sister Sarah Alderson has put a quarter Dollar into the fund." This must have been extraordinary giving at that time, to be thought worthy of a place in the minutes!

Jan. 25, 1806. "Br. Christian Smith Came before the Church and gave a relation of a matter that he had acted, that was in Communing with the Methodist Brethren it Being contrary to the Discipline of this Church. But the Brother not being acquainted with the rules of the Church, we therefore thought him excusable and so lookt upon his confession as Sufficient to Satisfy the Church."

Mar. 28, 1806. "A motion made by the Church whether the kissing of the Book before a magistrate was agreeable to the Scriptures or not. The Church thinks not, but rather the mode of Affirming is most Scriptural and hopes the legislature will take it into consideration and grant us liberty of Conscience in this matter."

Jun. 28, 1806. Our black Brother Wapping by request with the consent of the Church has made application that he might praise God on his way after meeting. The Church has granted his request & chose Br. Alderson and Br Kippers to talk with him on that Subject."

Nov. 29, 1806. "This meeting was appointed to settle with our ministering Br. John Alderson respecting the contribution of the members toward the support of our Elder. But the members not appearing there was little Done postponed until our next." (This item reads like an extract from a modern church record.)

Dec. 29, 1806. "The members not being present to settle with Br. Minister, it was therefore laid over until the members should make their appearance."

Jan. 1807. "There appears to be some dissatisfaction between the members and Br. Alderson respecting their Delinquency and not performing their obligations and promises to the Church and our Elder Br. What it will terminate in we know not."

Mar. 25, 1806. "A matter of Difference between our Elder Br. and William Johnston respecting the quotto of money that each member was to pay to Br. Alderson according to their several abilities, Br. Johnston being behind in the matter Br. Alderson put him in remembrance of his engagement Br. Johnston thinking it rather a Demand (it being a few Days before the time of meeting) throws Down or gives our Br. Minister Nine pence for three years pay, this was brought before the church as an accusation against the Br. Some of the church agreed to be debated others Split in their oppinions one crying here and another lo there, some for having tried then others for putting it off. Our Br. Alderson insisted upon the trial then for he was going on a journey, if it was not tried it would be taking advantage of him in his absence and that he was agrieved with Br. Johnston's

conduct toward him which Did belong to the Church, at length they agreed to take up the complaint. Br. Johnston related his story without interruption. Br. Alderson related his but was opposed in the last part of his speech, which threw the whole into confusion and Disorder, and so Broke up the meeting."

Apr. 25, 1807. Elder Josiah Osborn was chosen moderator, Br. Alderson being absent. "The church thought it expedient as Br. Osborn was present to hear the matter between Br. Alderson and Br. Johnston, matters were canvassed for and against, it was thought most advisable for them both to make Confession in order to satisfy the Church."

June 27, 1807. "Br. James Ellis being present the church chose him as moderator our Elder Br. not being come back. According to the Command of Our great lord master JESUS Christ head of the Church we Declare a non-fellowship By Ex-Communicating ——— formerly a member of this church, for his immoral conduct getting into unruly passions fighting and neglecting to hear the church, we therefore deliver him to the kingdom of the world until the lord please to give him repentance."

Dec. 26, 1807. "Br. John Alderson having made his return from the old settlement, the church chose him as moderator. \* \* \* Br. Alderson made his confession to the church acknowledging the badness of his temper—being sorry that such matters should happen—having offered to supply his place in the ministry if the church would return to their duty and contribute something toward his support." Br. Johnston failed to give satisfaction to the church and was excommunicated the following April.

During the next decade, there are recorded no facts of much interest or importance. Delinquency in the matter of church attendance seems to have troubled the faithful. A rule was adopted at the August meetings until they gave a lawful reason for their past delinquency. This rule seems to have had a good effect upon the membership in securing a fuller attendance. In the record for July 1810, we find this comment upon the spiritual condition of the church, "The old complaint little love for religion and for one another this makes our number small."

The meeting house now nearly thirty years old, and having been repaired several times, seems to be getting into a pretty bad shape. Note the following reference:

Jan. 18, 1812. "The meeting house Being out of Repair the chimney likely to fall and the seats broken, the glass in the windows broke," a committee was appointed to see to repairing it.

The spiritual state of the church seems to have been declining during these years, as frequent references are made concerning it. The minutes for April 1814 report non-attendance, "dissentation and hard speeches and disorder;" during the past months. Sometimes the records were not kept for a whole year. April 1816, lukewarmness is complained of, and

Jul. 27, 1816. "Through a long Series of neglect the members not filling their Seats, it being Discourging to our Elder and likewise to the few that Did attend, no Exact register has been kept this two years past, the Clerk being from home, a general coldness and languor of spirit taking place altho we Bless our good GOD we live in peace among ourselves."

It must have weighed heavily upon the spirit of this faithful, self-sacrificing pastor, as he was consciously nearing the end of a life, forty years of which had been given to planting and tenderly caring for this little vine, to see in it so little of that vigor and fruitfulness which had been his hope for so many years. How well he had wrought did not remain for him to see, but for us, who are enjoying the fruits of his labors. It is with a touch of sadness that we pen this reference from the minutes of

Jan. 22, 1820. "On motion by Elder John Alderson the members present unanimously Called on the Revd James Ellison to supply them in preaching and administering the ordinances of the church, who being present agreed thereto, so long as it might suit himself and the Church to do so, with the liberty of administering the ordinance of Baptism in the bounds of the Church; it being understood that Elder John Alderson is to retain his former place in the Church."

In the record of the following month, Elder Alderson is again mentioned as being present, but this is the last reference to him found in the minutes. They do not mention his death, but in the minutes of the Greenbrier Association, (p. 100), it is stated that it occurred March 5th, 1821.

## JAMES ELLISON, 1821-1828.

The second pastor of the Greenbrier Baptist Church, was James Ellison.

In the Minutes of the Greenbrier Association for 1833 (p. 100), we have the following: "During his (John Alderson's) latter days, age and its attendant infirmities made it necessary that the services of an assistant should be procured, and the church obtained the stated labours of Elder James Ellison whose services continued until the year 1827-28."

The first reference of interest in the new administration is Apr. 21, 1821. "Entered on a plan for Building a meeting house and trustees appointed to superintend the same. Jos. & Jon Alderson, Wm. Johnson, senior, John Paterson & John Kippers." These trustees were succeeded in April 1824 by a new set, viz: "Joseph Alderson, River John Alderson and little John Alderson."

Distance lends enchantment, but it appears to one wading through these old records, that pastors in these good old times had their problems, as well as those of our time. Note the following:

Apr. 28, 1822. James Ellison offers to resine his care of the Church and the Church then inquires to know the caus and he states two reasons viz their inattention to Church Meeting and neglect in communicating to the wants of him their preacher and the Church resolves that thare shall be an alteration and that the members who shall neglect to attend to their duty as have been named shall be cauld on and if they will not comply shall be excluded from Church privileges."

Here is an interesting item from the minutes of Oct. 27, 1823. "Resolved that James Ellison receive thirty Dollars pr year from the members that attend the river meeting house which sum is to Content him and may be rased in any way the Church may prescribe."

We learn the method of receiving members, practiced in the early history of the church from the following:

Jun. 24, 1826, "The church was not satisfied, but for the candedit to come forward and stand and tell what the Lord had done for their sole, not interrogate by asking leading questions,

till they distinctly shone how they become ded to the law and then made alive by the gospel, then questions may be asked if need be by any of the church."

The records are missing from 1826 to 1830, but in the minutes of the Association of 1833, appears the following entry:

"After this time (1827-8) the church was supplied with preaching by Elder J. O. Alderson (grandson of the late pastor) who continued until his death in the winter of 1832" (a foot-note to this page says "Apr. 13, 1832") Elder J. O. Alderson, referred to above, was the father of Jas. G. Alderson, now living in this community, and was the grandson of the founder of the church.

#### JAMES O. ALDERSON. 1828-1832.

Nov. 20, 1830. A list of the names of members recorded in the minutes of this meeting, show 37 white and 2 colored members. There is but little of interest in the records of this pastorate. The church seems to have been indifferent still, as to attendance, and a rule was adopted laying under censure all members absenting themselves three times from church meetings without reasonable excuse. It was during this pastorate, that the excellent custom of appending to the minutes the names of the moderator and clerk, was begun. Unlike the modern custom, in those days the pastor was not ex-officio moderator of the business meetings, but usually some one else was selected, sometimes yearly, for that position. As a usual thing the pastor acted as clerk.

We believe also, that here is the first mention of the plan of apportioning the salary among the membership, by a committee appointed for that purpose. Each member, however, was at liberty to add to or to take from his apportionment as he saw fit. A query came before the church at the June meeting 1831—"May a Baptist preacher baptize a member in another society, who will not join a Baptist Church?" This was referred to the Association which replied: "It is the duty of a preacher to baptize all persons who give satisfactory evidence of faith in Christ—that evidence to be sought, not simply in their willingness to submit to the ordinance but also their professed obligation to walk in the Apostle's doctrine and fellowship, in other words to unite themselves with a church of baptized believers."

Dec. 24; 1831. Elder Edwin W. Woodson was received into membership by letter from the Jerusalem Baptist Church, and, though he never became pastor of the church, he is mentioned as frequently supplying the pulpit, and as a moderator of the business meetings of the church. He once received a call to the pastorate, but did not accept.

May 26, 1832. "It is ordered that steps be taken to collect the amount due James O. Alderson for his services which is five months and pay the same to his widow." This is the only hint the records give of the pastor's death, which occurred the month before.

From April, 1832, to August, 1834, there is an interim, during which, it is almost certain that there was no pastor. The minutes do not open with "after preaching church proceeded to business," but after Aug. 1834, the expression almost invariably occurs. The same clerk wrote all these minutes from 1832 to 1836.

May 26, 1832. "On motion it is agreed that this church accept the services of Elder Spots in rooms of Jas. O. Alderson Dec'd. But Bro. Spotts did not accept pastorate. Elders Ligon and Tisdale are mentioned as having acted as moderators at different times during this interval. An order was passed April 27, 1833, to elect a moderator annually.

Here is an interesting item, July 27, 1833. "Bro. S, having been cited before the church appeared, when the charge of 'Laziness' and of 'Telling falsehoods' were brought against him. He manifesting a spirit of repentance was 'indulged' by being permitted to remain in the church longer."

Wm. C. Ligon, Sanford Ethell and Lewis A. Alderson wrote up the records for several years during this period of the church's history, and their writings are specially marked by beauty of penmanship, faultless spelling and punctuation, and carefulness of diction. Our churches ought to exercise greater care in the choice of clerks, having regard to these things as essential qualifications.

Nov. 23, 1833. "Church met at a school-house and was dismissed, having no business to do."

## LEWIS ALLEN ALDERSON, 1834-1836. (1st Pastorate)

Judging from the reports of the meetings of the church and the association which have come down to us, this decade (1830-1840), was the Golden Age of the church's history. Lewis A. Alderson was one of the most popular pastors the church has ever had. He was a man of splendid education and culture, and was actively interested in every progressive movement of the denomination. A picture of the condition of the church during his pastorate, may be found in the Minutes of the Association for 1835 and 1836. "A pleasing state of things existed in this church during the last fall. Since that time but few additions have been made. A Sunday School, a Temperance and a Female Missionary Society are reported in their letter to the Association. The sum of \$70.00 was contributed last year toward the support of the Gospel, \$60.00 of which was paid to the General Association of Va. Members have been recently set apart and regularly ordained to the office of Deacons. The church is supplied by the ministry of Bro. L. A. Alderson, who preaches two sabbaths in each month within her limits." (See G. A. M. p. 133.)

"This church has the labors of Eld. L. A. Alderson two Sabbaths in each month. They report a Temperance Society of 150 members—two Sunday Schools, with 10 teachers and about 70 regular scholars, and a Female Domestic Miss'y Society. This church paid during the year \$73.50 for the support of the gospel, and many of the members contributed liberally to the Greenbrier Union Bible Society of the Baptist Denomination. They had no special revival this year, yet the work of the Lord seems to be steadily progressing. They enjoy harmony without a single symptom of disunion." (G. A. M. p. 149).

Reference is made in the above quotations, to the Temperance Society. In the church records of June 22, 1839, in the second pastorate of L. A. Alderson, we read "The Temperance Society met, and after that the persons proceeded to the formation of a Society on the principles of total abstinence."

Not only was the church alive on the Temperance question, but was active along Sunday School and Missionary lines. Deacons were "privileged, and earnestly requested, to hold prayer meetings in their respective neighborhoods, particularly

on Sabbaths." In Nov. 1855, it was "Resolved, That all moneys collected at communion seasons be regarded as a charity fund,"—a practice continuing to the present time.

Some of our readers are familiar with the history of the troubles that arose in the American Bible Society over Judson's Burmese Translation. This Society was organized May 11, 1816, "for the dissemination of the Scriptures in the received versions where they exist and in the most faithful where they may be required." This society was composed of all denominations, and received from Baptists \$170,000 for the prosecution of its great work. In 1832, Dr. Judson, our missionary in Burma, finished his translation of the New Testament into the Burman tongue. Of course, he translated the word for "baptize," into its equivalent Burman word. The American Bible Society 1833-5, appropriated \$18,500 for Judson's Testament. Eminent scholars of all denominations pronounced it an excellent and faithful translation. But, on Feb. 17, 1836, The American Bible Society, by a vote of 30 to 14, resolved to cut off all future appropriations to faithfully translated scriptures. Baptists all over the land were stirred, and on May 12, 1836, they withdrew from the A. B. S., and formed the "American and Foreign Bible Society." The Greenbrier Church shared in this general indignation at the action of A. B. S. We find Mar. 26, 1836, that Bro. Joseph Alderson reported the recent proceedings of the A. B. S., and the following were adopted:

"1. Resolved, That we approve of the course pursued by the three churches of the city of Richmond relative to the Burmese translation of the Bible by our worthy brother, A. Judson, and that we adopt the 1st, 2nd, 3rd, 4th and 5th, Resolutions adopted by them on that subject. (See Religious Herald Mar. 4, 1836.)

"2. Resolved, That we recommend the churches composing the Greenbrier Association to appoint delegates to meet in Convention, at the Greenbrier Church, on Saturday before the 4th Sunday in May next for the purpose of taking the whole subject matter into consideration."

May 21, 1836. At this meeting, pursuant to the above call, Elders Robt. Tisdale, Wm. C. Ligon, Alex. Freeman, Wm. G. Margrave, L. A. Alderson, F. Ellison and M. Ellison, were present. A Bible Society was formed called "The Greenbrier

Union Bible Society of the Baptist Denomination. The sum of \$92.50 was forth-with subscribed."

During the years 1837 and 1838, the church was again pastorless. Bro. Felix Ellison, one of the unordained members of the church, was invited "to occupy as much of his time as he can conveniently." In Aug. 1837, L. A. Alderson was again called, but did not accept. Oct. 21.—"It was unanimously resolved, that Elder E. W. Woodson be requested to preach to this church as a supply. On the 22nd of the following April, the church "Proceeded to the election of a Pastor by ballot when it appeared that the vote stood 39 for Bro. L. A. Alderson and 3 for A. Freeman." The salary was fixed at \$100, but Bro. A could not serve. In July 1838, a protracted meeting was held, attended by Elders S. B. Rice, A. Dempsey, L. H. Childress, C. Tyree and L. A. Alderson, in which there were 31 additions to the church, 9 of these being from the Sunday School. In Dec. 1838, L. A. Alderson was again invited to become pastor, and this time he accepted.

#### LEWIS A. ALDERSON. 1839-1840 (Second Pastorate.)

This pastorate began April 1839, and continued two years. There is nothing of special interest in the records of these two years. The membership numbered 124 at this time. The Temperance Society seems to have been vigorous. During the year 1841, there was another interim. Eld. Wm. H. Hughart was called but did not accept. This interesting item is found in the minutes of Nov. 27, 1841. "Resolved that this church will pay Elder James Remley for his services as above (one-fourth time) One Hundred Dollars, in such produce of the country as may suit him, delivered in Lewisburg at market prices." Bro. Remley accepted the pastorate, and began his labors, Dec. 1841.

#### JAMES REMLEY, 1841-1844.

May 21, 1842. L. A. Alderson offered the following resolution which was unanimously adopted. "1. Resolved that in compliance with the scriptures we deem it our duty in the administration of the Lord's Supper to use the "fruit of the vine" and not the admixtures usually sold under the "name of wine."

Nov. 13, 1842. The church resolved to advance to half-time preaching again, and to pay the pastor \$200.00 "in such country produce as may suit him delivered at Lewisburg prices and at such times during the year as may suit him." On account of ill health, Bro. Remley gave notice that he could not meet with them during the winter months, so he was requested to preach from April to the commencement of winter.

From Nov. 1844, to June 1845, the church was again pastorless. H. I. Chandler was called at the November meeting 1844, but did not accept.

Jun. 21, 1845. "Bro. S—— E—— having been charged with killing hogs not his own, a Com. was appointed to notify him to appear at next church meeting." We are sorry not to be able to report the result of the above investigations, as the succeeding records are silent in the matter.

#### J. P. CORRON. 1845-1846.

Bro. Corron began his work Nov. 20, 1845. The two decades following this date, was a period of great worldliness. Hardly a church meeting passed, it seems, without some member being under discipline. Dancing, gambling, swearing, intoxication, immorality, and even counterfeiting, are mentioned as among the charges. Why this wave should pass over the church at this period, it would be difficult to explain. Bro. Corron's pastorate lasted only one year. It is significant of the condition of things to note that when the sacrament was to be observed on Sunday, business on Saturday was always deferred until the following month.

There is mention made Aug. 22, 1846, of delegates being appointed to the "Western Virginia Association." This is the first reference to this body, that we meet in these records. What was this Western Virginia Association? Benedict's "History of Baptists," p 680, says of it: "This body is intended to combine the energies of the churches and Associations in missionary, and other benevolent plans, in the western regions of the state." He also states that it originated in 1844.

A meeting held in October 1846, conducted by Brethren Jas. Remley, H. J. Chandler, and L. A. Alderson, resulted in the baptism of 34 converts. From Aug. 1846 to April 1847, was

another interval in which the church was pastorless. One or two items are worthy of mention. Nov. 21, 1846. "A choir having recently been formed, on motion the members of it are at liberty to occupy the gallery or such part of the house as they may choose." On Mar. 24, 1847, "L. A. Alderson was unanimously elected Pastor of this church from year to year as long as he and the church may agree." This, we believe, is the first recorded indefinite call,—a most commendable departure from the former unscriptural and hurtful method of the yearly call. The salary offered was \$100 per year—for one-fourth of his time "to be paid in produce delivered either at his home or at the mill." Bro. Alderson accepted the call, and entered on his third pastorate with this church, April 1847.

LEWIS A. ALDERSON. 1847-1850. (Third Pastorate.)

Jul. 24, 1847. "The resolutions respecting the proper observance of the Sabbath were indefinitely postponed, all agreeing that the practice of neighborhood visiting on the Lord's Day is anti-scriptural and ought not to be indulged in by any member of the church."

Sep. 1847. "On motion the church gave consent for a school to be taught in the gallery, provided the school would become responsible for any damage the house might sustain from the school."

Mar. 1848. "Query I. Is it consistent with the scriptures to labor at the sugar camp on the Lord's day, in making sugar or in saving the water? Answer. It is not consistent."

"Query II. "What course should be pursued with the members who, after having been counseled in a Christian manner shall persist in the practice? Answer. They should be dealt with as offenders."

The benevolences of the church have dropped to \$22 in the year 1848. During this period the church is having considerable trouble on account of intemperance, and, in May 25, 1850, passed the following resolutions:

"Resolved that the use of alcoholic drinks under existing circumstances is dangerous to the individual and Ruinous to Society and therefore wrong, as the use of Alcoholic Drink simply for the gratification of sence is under existing circumstances an

act of Immorality it should be delt with according to the nature of the offence."

Dec. 21, 1850, the pastor offered his resignation, which was accepted and the church voted its thanks to him for past services.

#### WM. G. MARGRAVE, 1851.

Jan. 25, 1851. Bro. Margrave being present, the church called him to be their pastor for the ensuing year, at a salary of \$55.00. Bro. Margrave consented to serve them. The church was at this time, in debt to Bro. Alderson, the late pastor, \$179 25. Bro. Margrave served the church only one year, declining to accept the further pastoral care, and on Dec. 27, 1851, Elder Martin T. Bibb was called at a salary of \$75. On the following February, 1852, Bro. Bibb accepted the call.

#### MARTIN T. BIBB, 1852-1857.

Bro. Bibb took formal charge of his work in March, 1852. He began a protracted meeting in the following August, which lasted thirteen days, and resulted in the baptism of 75 persons. This was, we suppose, the largest number of baptisms resulting from any one meeting ever held in this church. On the following Jan., 1853, Bro. Bibb was unanimously re-elected at a salary of \$100, "one half in cash the other half in produce delivered at his house in Palestine." In the records of the April meeting, 1853, we find, "Resolved that Bro. Stevenson have the use of the church to hold an exhibition at the end of his school session." In May following, "on motion Elder J. P. Corron was requested to present the claims of the Gray Sulphur High School," and a subscription for the school was taken. In Jan., 1854, the salary of Bro. Bibb was increased to \$125" in trade such as would suit him and his family." He was made a Life Member of the Western Association, and of the "Jewish Mission Society," by the church.

Oct 28, 1855. "Bro. L. A. Alderson proposed to give a small portion of land adjoining the M. House on the condition that the church would fence it." Bro. A.'s offer was accepted by the church. The following interesting note is found in the minutes of November meeting, 1855. "The com't appointed to

take into consideration the expedience of enforcing the Laws in our neighborhood pertaining to the sale of Spirituous liquors then reported—whereupon at the suggestion of a com't.—Resolved that a call meeting of the citizens of the neighborhood, be held at the meeting house on Saturday Evening the 22nd of December next.

Jan. 26, 1856. Bro. Bibb “expressed a desire to retire from the pastorate of the church, as a portion of the members did not seem to appreciate his labors and he wished to labor where he could effect the greatest amount of good. There being a full meeting of the members present a vote was taken which resulted in the unanimous election of Bro. Bibb \* \* \* \* at a salary of \$125.”

On April 26, 1856, Bro. Bibb introduced a set of resolutions which were adopted by the church, regarding “carnal mirth,” which, because of their interesting character, and the light they throw on the condition of the church at the time, and because of the effect they afterward had on the church, are deemed worthy of transcription. “Inasmuch as some of our members seem not to understand the views we entertain with regard to carnal mirth, we deem it proper to express ourselves in the following manner upon some points for their benefit.

“1st, Resolved, That we regard all carnal plays (such as are practised at social parties) and songs by the members of the church, and the allowance thereof in their houses, contrary to the purity of the Christian character, and that it is a breach of the solemn covenant into which all professors of religion have entered for them to engage therein, worthy of the discipline of the church. 2nd, Resolved that we regard the practice of playing violin, checkers, back-gammon, etc., also of attending and engaging in shooting matches, entirely unchristian, calculated to destroy the usefulness of the persons so conducting themselves and to bring reproach upon the church, and therefore deserving the discipline of the church. \* \* \* \* 4th, Resolved that we are not willing to hold such as thus violate the order of the gospel in Christian fellowship, commune with them at the Lord’s table, and that we do not deem it the duty of the pastor to minister to such the emblems of Christ’s broken body and shed blood. 5th, Resolved therefore, that we hereby give notice to our breth-

ren and sisters that if any of them engage in carnal plays, songs, playing the violin, checkers, backgammon, in shooting matches and such like as some of them have done heretofore, that upon being informed thereof, we will forthwith without full satisfaction withdraw our fellowship from them."

June 21, 1856. The resolutions were beginning to take effect, and those who "had indulged" were looked after. Several promised amendment, others were stubborn, and at the July meeting twelve were excluded, (these resolutions were rescinded June 27, 1868.) "Rowdy and burlesque serenading" was another charge and some more were excluded. Under existing conditions, Bro. Bibb declined again to serve, and Elder Silas Livermore was elected and accepted the call."

#### SILAS LIVERMORE, 1858-1859.

Bro. Livermore took charge of the church at the March meeting, and not having been ordained, the church called for his ordination. A deed for one and one-fourth acres of land was made to the church by Eld. L. A. Alderson. The deed specifies that the transfer is made on condition that the church shall maintain the doctrines held by the regular and orthodox Baptist Church of Virginia. The pastor resigned in Jan. 1859, and in April, the church accepted his resignation, and they were without a pastor until October following. At the August meeting, Matthew Ellison was elected pastor, and subsequently his salary was fixed at \$125, payable quarterly.

#### MATTHEW ELLISON, 1859-1865. (1st pastorate.)

Bro. Ellison served the church through the period of the Civil War. It was, of course, a time of distraction, and the records were not always kept. At one place there is a break of two years in the minutes. There are, however, several entries that give us a picture of the times, which our imaginations easily fill out. For example, Aug. 1, 1863, we find this reference: "On motion Brethren G. V. Perry and C. K. Johnson were appointed a committee to wait upon Capt. Thurmond and get him to guard the Association that meets in a short time with our church." Sept. 11, 1863: "The Greenbrier Assoc. met and held her session with our church Friday and Saturday, trans-

acted her business harmoniously, and on Sunday took a collection to circulate religious Reeding among the soldiers of the southern army, which resulted in a contribution of upwards of \$400, (which must have been Confederate money,) there being considerable interest manifested the meeting was protracted. Brethren Wm. P. Walker, Lewis, Marshall, and Fisher, remained awhile with our pastor, which resulted in an addition of some thirty-two members to our church (29) by Baptism and some three by Recommendation, some 9 of them young men of the Army. During the meeting there was \$56 and some cents contributed to Bro. Fisher and Marshall, and at the close of the meeting there were some \$30 dollars put in the hands of the Deacons to aid the Poor members of the church thats in needy circumstances, making in all Over \$486 dollars to benevolent objects." "No meeting November (1863) in consequence of the presence of the Enemy." "December to February 1864 the Pastor, Brother Ellison, was sick, from that time to the August meeting the different raids of the Public Enemy prevented our meetings." In the minutes of the July meeting, is this record: "Brother Wm. Huffman member from Buffalo and sisters Mary Talor and Frances Talor from Hopewell and sister Jane Huffman from Mount Pleasant were present as Refugees." In May, Bro. Ellison resigned and at the June meeting, Elder Wm. Fisher was unanimously elected.

#### WM. FISHER, 1865-1866.

Nothing of interest is recorded during this pastorate. Bro. Fisher was re-elected in May, 1866, at a salary of \$250 but resigned in July. At the August meeting, Elder Theodore Given was present and preached. The church called Bro. Given at \$200 a year. The call was accepted.

#### THEODORE GIVEN, 1866-1877.

Excepting that of the founder, Bro. Given's pastorate was the longest in the history of the church, being over eleven years. Many interesting items are found in the records during the period, but we have space for only a few. We read in the minutes of April 1867: "Moved that we take a collection, to furnish lights, either Tallow or money. 45c and some tallow collected."

"Can a member of this church drink spirituous liquor (as a beverage) without injuring his Christian character and usefulness? Ans. No. 2. Is it right for a member of this church to procure liquor for others to drink? No." (Mar. 1867.)

From the letter to the Association of 1868 recorded in the church minutes, we learn that the membership was 179; the pastor's salary \$175; three interesting Sunday-Schools in the bounds of the church, well attended and with 150 vols. in the library; a well attended prayer meeting, and peace and harmony among the membership,

Aug. 21, 1869. "The Trustees submitted their plan of a new House and that they had over \$800 subscribed for the building of the house." Dec. 1890. "A committy (appointed) to procure 2 sootable stoves for the New Church." Apr. 27, 1872. "The church gave the building committee the privilege of inviting Rev. Jacob Lewis a Presbyterian minister, and Mr. Lynch a Methodist minister, to preach in our house when not occupied by us."

On Nov. 28, 1877, Bro. Given resigned and Elder Baylus Cade was called.

BAYLUS CADE, 1878 Mar. to Nov. (1st Pastorate.)

In March, 1878, Bro. Cade accepted the call for half time, and remained in the pastorate of the church until the following November, when he resigned. The church at the November meeting, extended a call to Bro. Tabler, but he could not accept. In the following March, Bro. M. Bibb was called for one-fourth time. Bro. Bibb accepted the care of the church for six months. The church deemed it inexpedient to call indefinitely, unless the pastor could locate among them.

MARTIN BIBB, 1879-Mar. to Sep.

Nothing of interest is found in the minutes of this period. At the September meeting, the church unanimously called Rev. Baylus Cade.

BAYLUS CADE, 1879-1881 (2nd Pastorate)

Considerable difficulty was being experienced by the membership living on the south side of the river, in the matter of

church attendance. The river was in the way, particularly in the winter time. A ferryman seems to have been employed by the church to transfer church-goers.

Jan. 3, 1880, we find that the "Committee to consider the propriety of building a church in Alderson (South Alderson), reported the necessity under the circumstances, and recommended that subscriptions be taken for the purpose of building a church in Alderson, should no appropriation be made for bridging the River." On July 17, 1880, the following record was made: "At a called meeting of the church for the purpose of considering the propriety of building a church in Alderson \* \* \* \* the following Resolutions and Preamble was offered and adopted—Whereas, it is very important to take immediate steps to occupy Alderson with regular Ministry of the word as understood by Baptists, and whereas this cannot be done without a house of worship in the town of Alderson, therefore Resolved,—1st, That this church do build a House of worship in the town of Alderson. 2nd, That it be and is distinctly understood that when a regular Baptist Church of our Faith and order shall be organized in Alderson such property in a House of Worship as this church shall then own shall be turned over by this church to such Trustees as shall be appointed by the church in Alderson to receive it." An organization was subsequently formed in Alderson as a church but no house of worship seems to have been erected.

In the next pastorate, however, the organization was united with the Greenbrier Church.

During the years 1880 and 1881, another wave of worldliness seems to have passed over the church,—drinking, card-playing, and attending shooting-matches, are mentioned chiefly. In July, 1881, the pastor resigned, and in August, Rev L. E. Peters was invited to visit the church, with a view to the pastorate. "The committee to settle with Eld. B. Cade, the late Pastor reported that he had rec'd \$121.00, being about \$5.00 more than his stipulated salary, and that this is the first recorded instance of a pastor receiving his full salary in the church history for 100 years."

MATTHEW ELLISON, 1881-1883. (2nd Pastorate.)

Bro. Ellison's second pastorate began Nov. 12, 1881, and closed in May 1883. The 100th anniversary of the church was celebrated Nov. 24, the pastor delivering the discourse. On July

1, 1882, the committees of the Greenbrier and Alderson churches met, and agreed on the terms of union of the two bodies, the Alderson church being merged into the Greenbrier "without any encumbrance." The Matthew & Hines lot was secured in Aug. 1882. Steps were taken to procure a bell and build a parsonage, during this pastorate. The trustees were authorized to sell burial lots.

#### BAYLUS CADE, 1884-1885. (3rd Pastorate).

This was Bro. Cade's third pastorate. With the exception of Elder L. A. Alderson, Bro. Cade is the only pastor who enjoyed the distinction of having served a third term. He was called for full time at \$500 per year.

In May, 1885, the pastor resigned, and Rev. T. H. Fitzgerald was called for the remainder of the year as supply. Nothing of importance is found in the records of these six months. Rev. B. H. Phillips, of North Carolina, was called to the pastorate of the church, and began work in September, 1886.

#### B. H. PHILLIPS, 1886-1888.

Work on the parsonage was begun during this pastorate. On May 5, 1888, Bro. Phillips' health having failed, he requested that the church procure a supply for the summer. Bro. C. T. Kirtner was thereupon called as supply from May to September, 1888. In Oct., Bro. Phillips' ill-health continuing, he offered his resignation as pastor. The church reluctantly accepted it, passing resolutions of sympathy and appreciation.

#### W. H. ADAMS, 1889, April-Oct.

The pastor began his labors in April for one-fourth time, and resigned Oct. 2, following. Oct. 17, the General Association met for the first time with the Greenbrier Church. On Nov. 30, 1889, Rev. L. E. Peters was unanimously called for half time, at a salary of \$400 and parsonage, but was not able to accept.

In December, letters were granted to a number of the members to organize a church on Flat Mountain. In Jan., 1890, Rev. C. T. Kirtner was called for three-fourths time, and accepted.

### C. T. KIRTNER, 1890-1892.

Bro. Kirtner's pastorate began in April, 1890, and closed March, 1892. During this period the Woman's Mission Circle seems to have been very vigorous. The church reported for missions in 1890, \$65.91, and \$32.00 from the Circle. The membership of the church at this time is reported as 163, with 64 scholars in the Bible School. The Parsonage was completed at this time. Bro. Kirtner resigned in March, and on Aug. 20, Rev. L. E. Peters was again called at a salary of \$500.00 and parsonage, but declined to accept the call.

### PATRICK GREGORY MEATH, 1892-1894.

Bro. Meath was called Sep. 25, 1892, and began his work the following month. During this pastorate the B. Y. P. U. was organized, and for a decade flourished. The church reorganized in July, 1894, by renewing their covenant obligations. Bro. Meath closed his work at the end this month, and Rev. H. McLaughlin was called for full time, and accepted.

### HARVEY McLAUGHLIN, 1894-1898.

During this pastorate a Plan of Systematic Beneficence seems to have been adopted for the first time in the history of the church. Throughout these years, the Young People's Union did an excellent work, contributing largely to the spirituality and efficiency of the church. The West Va. General Association met for the second time with the Greenbrier Church, Oct. 16, 1895. In the records of July 19, 1895, we find the following brief, but meaningful resolution: "Resolved, That this church will not tolerate dancing by its members." On May 21, 1898, the pastor tendered his resignation, which was accepted the following month. For just one year following, the church was pastorless. During this period the pulpit was supplied by Rev. A. B. Withers and others, and on Jan. 11, 1899, the church extended a unanimous call to Rev. M. A. Kelley, of Charleston.

### M. A. KELLEY. 1899-1900.

Bro. Kelley came from the pastorate of the West Charleston church, and remained one year. During this time a baptistery was ordered to be put into the church. Up to this time, bap-

tizing had been done in the river. The work however was not done till the next administration. On May 6, 1900, a council was called to ordain J. D. Springston to the work of the ministry. July 21, the pastor declined a call to serve the church a second year. Rev. J. P. Campbell was invited to become pastor, but did not accept. On Jan. 27, 1901, Rev. J. C. Killian received and accepted the unanimous call to the pastorate, and entered upon his duties immediately.

#### JOHN CALVIN KILLIAN. 1901-1903.

The weekly envelope system of finance was adopted by the church during Bro. Killian's period of service. *The Greenbrier Baptist*, the church paper, was started in July 1901. The church meetings were changed from once-a-month, to once-a-quarter, and so continue at the present time. It was during this period, that the Alderson Academy was founded, with Prof. Bernard C. Alderson as its first principal. Mention of the founding of this school will be made in another place in this booklet. On June 21, 1903, Bro. Killian resigned to accept work at New Britain, Pa. The church with reluctance accepted his resignation, July 5, 1903, and again began to seek a pastor. On Sept. 26, 1903, Rev. Geo. E. Davis, of Baltimore, was called and accepted, and entered upon the pastorate the following month.

#### GEORGE EDWARD DAVIS. 1903-1905.

Bro. Davis was pastor nearly two years, resigning April 30, 1905, to accept the pastorate of the Clifton Forge Baptist Church. In Dec. 1903, the improvement of the church building was decided upon, which resulted in remodeling the structure,—new ceiling, removal of galleries, placing electric lights, furnace, etc. The following is taken from the minutes of Apr. 16, 1905: "In view of the possibility of pastor Davis leaving us, the church voted an expression of approval of the work of Bro. Davis and urging him to remain with us." On April 30, the pastor offered his resignation, which was accepted May 7. At the meeting of Aug. 6, 1905, Rev. John W. Morgan, of Weldon, N. C., was called at \$900 and parsonage, and the call was accepted.

#### JOHN W. MORGAN. 1905——.

At this present writing (May 8, 1907) Bro Morgan has

been pastor a little more than one year. A prominent feature of the present administration has been the increased interest in missions. During the past year the church contributed more than \$350 for direct missionary work. This is the best missionary record in its history. The Woman's Mission Circle has been revived, and is doing excellent work. The Sunday-School, for many years under the faithful leadership of George Alderson, Sr., and now under the efficient management of W. W. Stevens, is making splendid progress. The B. Y. P. U. has recently been reorganized, and promises to be again a power for good in the church. The church has also a "Ladies' Aid" and a "What I Can" Society. The presence of an evangelistic spirit, and the readiness of the unconverted to accept the gospel, is an encouraging sign of the times. During the present pastorate there have been 108 additions, 70 of which have been by baptism. The organization has grown from a charter membership of twelve in 1781 to about 350 at the present time.

Thus have we traced the history of the Greenbrier Baptist Church, from its founding in 1781, to the present time, through a period of over 125 years. Established one month after the battle of Yorktown, which closed our country's struggle for freedom, its history has run parallel with that of the nation. It has had its stormy periods, when it seemed that the work of the godly men who founded it, had been labor in vain. But the storms have passed away, and the work still stands, because it is of God. That which has been done for the glory of men, will not abide, but the founders built for God, and their structure will endure. "The world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever."—I. Jno. 2:17.





HON. GEO. ALDERSON, SR.

## Lessons From Our Church History.

*Portions of a paper read by  
Hon. Geo. Alderson, Sr., at  
the 125th Anniversary of the  
Greenbrier Baptist Church.*

Almost two centuries ago the son of a clergyman in Yorkshire, England, invited paternal censure by falling in love with a young lady who, for some reason, had failed to inspire in the breast of the father anything resembling that esteem which, in the son's heart, had ripened into a passion yet more tender. Reproval, rebuke, and exhortation were most naturally resorted to by the minister, and each in turn failed of the desired effect. Then, probably bethinking himself of that other scriptural injunction that one "be as wise as a serpent", he presented the son with a horse and a considerable sum of money and bade him travel over England, trusting that his gambols in pastures new would largely dispel the memory of his injudicious frisking in the fields of auld lang syne. The remedy proved even more effective than the father had hoped, for the young traveler one day finding himself in Liverpool, without either horse or money, was so unmindful of both the obdurate parent and his languishing Dulcinea as to board a vessel on the eve of departure for the new world, and bid farewell to merry England. On landing in this country his "time" was sold to pay his passage. A New Jersey farmer, Curtis by name, was the successful bidder, and with him went the young adventurer to work, and brought his apprenticeship to a somewhat surprising end by marrying Mr. Curtis' daughter. The eldest son of that union was the man who founded the Greenbrier Baptist Church, November 24, 1781.

Was it not a far cry from the peaceful old Yorkshire parish to the wilderness of the Greenbrier? Could the old minister, who went in and out before the people in the home of his fathers, dream that one day it should be said of his house in the great country across the sea, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Ah! who can hear the voice of deep calling unto deep save God alone! He recks not time nor distance in the execution of His righteous will—His ways are far beyond mortal ken!

Thus, under the leadership of Elder John Alderson, our church was constituted with twelve members—a noble little band

of men and women of sublime faith, of amazing courage, who raised the banner of King Immanuel over their little fort in the wilderness and bade defiance to the opposing hosts of the Great Enemy.

Mr. Wirt, in his History of Virginia Baptists, states that the Greenbrier Church was the first Protestant Church planted west of the Allegheny mountains. \* \* \* But this statement is true only of the southern part of this state. In the northern portion of the state there are two Baptist Churches whose organizations antedate our own by several years—the Forks of Cheat Baptist Church on the forks of Cheat river, and the Simpson Creek Baptist Church at Bridgeport, W. Va. Each of these churches, we believe, claims to be the oldest Baptist Church in the state.

The Forks of Cheat Church was organized in Oct. 1775, and has had a continuous existence down to the present time. The records are complete, and contain an account of the organization, and give the articles of faith adopted.

As to the date of the organization of the Simpson Creek Church there is some doubt. The records of the business meetings of the Church extend back to the year 1780. In the minutes of a meeting held at that time it is said that the Church had been four years without a pastor. This makes it certain that the organization was not later than 1776. Assuming, what seems probable, that the church had a pastor for a year or two immediately after it was organized, the date of its founding would be pushed back to the year 1775 or 1774. Rev. E. F. Garret in his history of the church says "it was probably organized about 1774." This view may be "probable," but this is the most that can be said for it.

We shall leave to some other historian the task of settling this dispute. For our purpose it is sufficient to know that the Greenbrier Church stands third in the list, and with this honor we are content. Our history has been continuous during these 125 years, and our records for that long period are complete, authentic and well preserved. \* \* \*

It is a veritable inspiration to the present day reader to turn the yellow pages of these old records, whereon are written in the quaint diction of a century ago events in the religious lives of men who did and dared along the Greenbrier when the savage yet believed himself as secure under the western wall of the

Alleghanies as did Italy beneath the Alps. These are chronicles that touch the heart, that appeal to the noble in man's nature because they so simply, so modestly, and with such directness, tell a tale of courage as indomitable as that which dwelt in the bosom of "the knight of derynge dede." They are the "short and simple annals" of the brave. The pages of the narrative, too, are replete with a humor that is delightful because gentle and unconscious. In the record of the meeting held August 29th, 1789, appears the following item:

"A Complaint having Come before the Church against Br. W—— for Stripping to fight he is therefore laid under Censure until Satisfaction is given."

Five-thousand-dollar preachers would probably be interested to know that as long ago as February 28th, 1795, "The Church, has taken into Contemplation the Contributing towards the Support of our Minister, especially in Cloathing!"

In the days of long ago many negro slaves belonged to the Greenbrier church, with regard to whom the following resolution was passed on September 27th, 1801:

"It is thought Expedient that if any of our Negro Brethren or Sisters should Join this Church by letter or Experience they must Expect to be treated as in the Character of Servants."

Anything like chronic absence from church-meeting in those days was the occasion of a committee's appointment and instruction to "cite the offender to appear and show cause." This item appears on record August 28th, 1802:

"The Brethren made their Report Respecting Br. P——'s Delinquency the reason of his not coming to Meeting is that he has got Entangled in Debt and the Sheriff has a process against his Body, is not willing to Be taken, and so is keeping out of the Way to discharge his lawful Debts, when that is accomplished he talks of tending meetings more Strictly, the Church taking it into Consideration has granted him his request."

A novel method of defraying expenses was that ordered by the church on October 30th, 1802:

"The Church being in debt to Br. A—— One Dollar for Association Expense, there being a quart of Wine left at the Communion which supplied the Brethern on Indian Creek the money for that Br. A—— is tollerated to receive for his Own use."!

Anent the propriety of "speakin' out in meetin' " on the part of the sisters, the church delivered itself as follows on July, 29th, 1797:

"Query What does the Apostle mean by the passage in Corinthians when he says, I suffer not a Woman to speak in the Church. Answer, We do not think the Apostle prohibits a Woman from speaking in the Church Meetings, neither in exercising in prayer publickly if they should find a freedom no more than the Male members." In view of this decision there was nothing inconsistent in the passing of a subsequent resolution, in connection with the subject of the church expenses, that "the female members be a Quotto of fourpense half-penny each, to which they agreed"!

Many anecdotes have been handed down from father to son, illustrative of the characters of those noble men who wrought for righteousness among these our mountains, when the old log meeting-house yet marked the present site of our church. Distance often tends to exaggerate the brightness of the halos surrounding the names of heroes, thus removing the latter far from the humble walks of us common mortals, and some how these peeps into the humanness of our revered forefathers make us love them all the more, through our recognition of kinship as regards both the spirit and the flesh.

The good old elder who was the first pastor of the church emulated for some years the example of Paul in his ministry, in that he supported himself by laboring with his hands. But when the church became more prosperous it was decided to show some appreciation of the minister's service by contributing to his support.

The church was served in later years in the ministerial capacity by Wm. P. Margrave, of whom people were wont to speak, not irreverently but affectionately, as "old Billy." He was a man of strong convictions and of correspondingly deep piety. His whole care seems to have been for the salvation of his people. Several days after the election of Andrew Jackson to the presidency Mr. Margrave had occasion to visit Lewisburg. Facilities for carrying the news were very meager in those days, and the people of this section were still waiting impatiently to hear the result of the memorable campaign. On Mr. Margrave's return from "town" he was over taken by a storm and drove into

a large barn near the road, a few miles west of Lewisburg, for shelter. There were several men working in the barn and they, knowing Mr. Margrave had been to the county-seat, rushed quickly out with the eager question, "What's the news, Bro. Margrave, What's the news?" The preacher made reply as eagerly and perhaps with yet more earnestness, "Jesus Christ died to save sinners!"

During the stormy days preceding the open rupture between the North and the South, Mr. Margrave had an amusing tilt with one of his members, whose children are now among the gray-haired citizens of our community. Mr. Margrave was an ardent Southerner, vehement in argument and uncompromising in his convictions, while his opponent was strongly union in his sympathies. Whether or not the lay member (who was noted for his "long head") routed the preacher, foot and horse, in the passage-at-arms, we are not informed, but it is not improbable that such was the case since the latter was constrained to forsake the conflict in high dudgeon with the parting remark, "Good-bye, Bro. S——, you are going straight to the devil."

Tradition reports a certain long-ago deacon of the Greenbrier church, "one of the best men imaginable." But behold how the mighty sometimes fall! One evening the deacon's home was visited by the pastor and one of the lay members of the church. The following morning the visitors and family were holding worship in the living room before breakfast. This was an old-fashioned house and the living room was also the dining room. The weather was warm and the doors standing open, and while the worshippers were kneeling at prayer an inquisitive rooster, on mischief bent, walked boldly into the room. Finding himself undisturbed he presumed still further and flew up on the table and began to peck at the butter. Now this was more than the "gude housewife" could stand. Down came Mary's star and up went Martha's, and Sir Chanticleer was apprised by a half-suppressed "shoo!" and the flutter of an apron that his depredations were being noted. Taking the hint (and possibly not finding the butter much to his taste anyhow) he stepped from the table to the broad back of the lay member who was loudly leading in prayer, marched proudly up to the brother's shoulder and was no doubt preparing to announce defiance from

his exalted perch after the manner of his kind, when he was forestalled by an explosive, mirthful, unsuppressable "tee hee!" from the good old kneeling deacon! The petitioner, usually so prolix, hastily said "Amen," and the rooster retired in disgrace.

The writer has prepared a list of the pastors of the Greenbrier Church, giving the terms of their service and some mention of their work, but this may be omitted here, since the lives of the pastors are given elsewhere in this booklet.

\* \* \* \* \*

Baptists of the Old Greenbrier, we have a glorious heritage, wrought out by the patient toil and living faith of our forefathers. We have a noble birthright, the Word of God unsullied by priestly distortion and untrammelled by ecclesiastical interpretation. Who among us can regard the history of our church and the principles for which we stand without a thrill of justifiable pride and a feeling of gratitude to the God who has made us what we are? As we strain our gaze to pierce the hidden mysteries of the coming years, does there come to us no ray of light from the dark Beyond, no glimpse of future conquests and triumphs in the gospel of Christ? Would that I could stand as a watchman upon the walls of Zion and raise the glad cry, "The morning cometh!" But between me and that glorious dawn spreads the dark shadow of uncertainty. Nothing but our lack of faith can prevent the rapid progress and ultimate success of our cause. The Past, with its record of noble deeds; the Present, with its broad field of crying need and open opportunity; the Future, big with possibility and smiling with promise—all unite to urge us on to consecrated service,—the many voiced messages of history, opportunity and promise are all unified into one ringing call, "Be thou faithful unto death."

"New occasions teach new duties:  
Time makes ancient good uncouth;  
They must upward still, and onward,  
Who would keep abreast of Truth;  
Lo, before us gleam her camp fires!  
We ourselves must pilgrims be,  
Launch our Mayflower and steer boldly  
Through the desperate winter sea,  
Nor attempt the Future's portal  
With the Past's blood-rusted key."

## Professor Bernard Carroll Alderson.

---

This history should not close without making mention of one of the honored sons of the Old Church, who, though never formally ordained to the work of the ministry, frequently supplied the pulpit, and was a most faithful preacher of the Word, —Professor B. C. Alderson.

Professor Alderson was the second son of Hon. Geo. Alderson, Sr., and Mrs. Virginia Stevens Alderson, and was born in the town named for his ancestors on the 27th day of Oct. 1870.

After leaving the schools of his native village, he entered the University of West Virginia in 1886, and three years later, at the age of eighteen, graduated with the degree of Bachelor of Arts, being the youngest man who had, up to that time, received a degree from the institution.

After his graduation, he taught for one year in North Carolina, at the end of which time, he was called back to fill the chair of ancient languages in his Alma Mater,—a position which he held for two years. He then went to the University of Chicago to continue his studies, but here his health began to fail, and he was compelled to leave his work just a few months before he was to have received the degree of Ph. D.

In the fall of 1901 he was so far improved in health that he accepted the position of principal of the Alderson Academy, which had just been established through the efforts of himself, Miss Emma C. Alderson, Rev. J. C. Killian, and others. After one year, however, failing health again forced him to give up his duties, and, going to Southern Florida, he spent the winters of 1902-3, and 1903-4. The next winter, however, he returned home, that he might spend his last days among his friends. Here on the 14th of August, 1905,—with a quiet but triumphant faith, he passed from the scenes of his labors and sufferings into the enjoyment of his reward beyond.



PROF. BERNARD CARROLL ALDERSON,  
*One of the Founders of The Alderson Academy and Its First Principal, 1901-05.*



It is difficult to speak of the life of Professor Alderson without appearing to exaggerate. He seemed to be possessed of all manly virtues, and to be free from every vice. He was a man of extraordinary ability, and yet he was modest, almost to a fault. He dwelt perpetually amid lofty ideals, but this did not prevent him from being practical. His knowledge of affairs, his keen insight into human nature, and his punctilious attention to all duties, great and small—if any duty may be termed small,—rendered him successful in his chosen work of teaching. He possessed a rare ability to keep his own counsel; and, what is better even than this, he was just in thinking and speaking of others—a gift to be sought after with prayers and tears.

In his life, the grace of humility found a most striking illustration. To such an extent did he shrink from all sham and show,—from all appearance of intruding either his person or his opinion, that he probably erred in the opposite direction. Milton's description, "not obvious, not obtrusive, but retired," exactly characterizes him in this particular.

As a preacher of the gospel, Professor Alderson was didactic and scholarly; but his polished discourse, his eloquence, and his earnestness, rendered him both attractive and helpful.

In speaking of him as a church worker we may use the most complimentary epithet known to the language of the skies,—he was faithful. Neither the heat of summer nor the cold of winter were sufficient to keep him from filling on Sundays his accustomed place in the house of the Lord; and no stress of worldly duties could tempt him to shirk the tasks assigned him in the sanctuary. As teacher in the Sunday School and Young People's Union, he had few superiors. In fact he was proficient in every department of church work, from the duties of sexton to the office of pastor.

His character, however, finds its crown of beauty in the strength of his personal attachment to Christ as Savior and Lord. One who knew him well said, "He was the most devout man I ever knew." He was thoroughly versed in the Scriptures, and had an intelligent faith that was not at the mercy of every wind of doctrine. The term consecrated has become rather trite and meaningless, but, in its true sense, it is applicable to Professor Alderson. His life was surrendered to his Master, and, ruled by a strong and intelligent devotion, he lived to do His will. Writ-

ing to a friend soon after his health began to fail, he said, "My life, with all of its interests, has been committed unreservedly into my heavenly Father's hands, and, with deepest meaning, I now can say:

"It may not be on the mountains height  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But, if, by a still small voice,  
He calls to paths that I do not know,  
I'll answer: "Dear Lord, with my hand in Thine,  
'I'll go where you want me to go.' "

The call indeed came to paths that he did not know, but He who issued the summons can make no mistakes.

Professor Alderson's term of serving here was brief, but we estimate a life in deeds, not in years. Reckoned in this way, his work has already been abundantly fruitful. The Alderson Academy, with its quiet Christian spirit, and lofty ideals, stands, and we trust will remain for many years to come, as a monument to his life and labors; but when its walls have crumbled into dust, and its very name has been forgotten, the circles of influence which he set in motion will continue to break upon the farther shores, until the world is no more, and time and eternity are merged into one. The seed time of his life was brief: the harvest time will extend through "the eternal years of God."

J. W. MORGAN.









N PROCESS

v 286.175488 S729

NO COND FUTUREDATE

rrower: HZM :ReqDate: 20000

0000419 :RecDate:

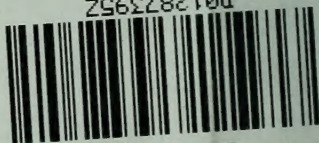
urce: OCLCILL :DueDate:

Duke University Libraries



D01287395Z

D01287395Z



ESCD-DUKE